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CHINA,

ITS

SCENERY, ARCHITECTURE, SOCIAL HABITS, &c.

Illustrated.

Chinese Courtship

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THE

CHINESE EMPIRE

ILLUSTRATED:

BEING A SERIES OF VIEWS FROM ORIGINAL SKETCHES,

DISPLAYING

The Scenery, Architecture, Social Habits, &c.,

OF THAT ANCIENT AND EXCLUSIVE NATION,

BY THOMAS ALLOM, ESQ.

WITH

HISTORICAL AND DESCRIPTIVE LETTERPRESS,

BY THE REV G. N WRIGHT, M.A.

THE WORK WILL ALSO CONTAIN A SUCCINCT ACCOUNT OF

THE HISTORY OF CHINA;

A NARRATIVE OF BRITISH CONNEXION WITH THAT NATION, THE OPIUM WAR OF 1840, AND FULL DETAILS OF THE CAUSES AND EVENTS OF THE LATE WAR.

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INTRODUCTION.

THE Chinese Empire—whose manners and customs, arts, sciences, and antiquities we propose to illustrate—is a peculiar country, and its inhabitants are a peculiar people; of whom much has been written, and who possess many claims to our notice: those claims are now increased by the successful termination of the late war. The treaty signed at Tien-tsin, on the 26th of June, 1858, removes the restrictions which were previously thrown round European intercourse with China. British subjects will be permitted to travel for pleasure or trade to all parts of the interior, being furnished with passports. A British minister, his family and suite, may reside at Peking; and consuls at nine other ports, which are to be opened for the purposes of commerce—some immediately, and others as soon as circumstances will permit. Christianity, whether Protestant or Roman Catholic, is to be tolerated, and its professors protected throughout the empire. All official correspondence, by English officials, is to be conducted in the English language; and the Chinese government undertake to educate student-interpreters in that language; who will be responsible for making correct versions of all documents from one tongue to the other. Tonnage-rates and customs' duties are to be revised and reduced. British ships of war are to be allowed to visit any ports in the empire, where the commanders are to be treated on terms of equality by the Chinese officials: and the character "*I*," denoting "barbarian," is to be omitted in all Chinese official documents in which foreigners are mentioned. There are many other articles—the treaty contains fifty-six in all—relating to the suppression of piracy, placing Great Britain on the footing of the most favoured nation, &c.; but the above are the distinguishing features of the Treaty of Tien-tsin.*

The terms thus conceded to the firm bearing of Lord Elgin, and which we owe to the judicious conduct displayed by his lordship throughout his arduous mission, are great departures from the ancient and exclusive policy of China; and will be, if fairly carried out, mutually advantageous to both countries. If England increases her trade and commerce, and finds an extended market for her manufactures under its provisions, China is certain, also, to see a greatly increased demand for her produce; whilst the toleration of Christianity will tend to promote civilisation, and to improve the condition of the Chinese people. The recognition of a British minister at Peking, is also an important concession; and will enable England to divide, with Russia, those advantages the latter derives from her permanent mission at the Chinese capital. And not the least important condition is that which stipulates for the omission of the offensive character from Chinese documents, which they employed at once to designate their own superiority, and the barbarism of all other nations.

The ports which are to be opened for foreign trade are Chin-kiang, within one year from the signing of the treaty; and three other ports on the Yang-tse-kiang, as far up as

* By a separate article, indemnity is awarded to British merchants for their losses at Canton.

Hang-chow, as soon as the rebels are driven from Nanking and the neighbourhood; Nin-chwang, in Manchooria; Tang-chow, in the gulf of Pe-chee-lee; Tai-wan, in the island of Formosa; Kiung-chow, in that of Hainan; and Swatow, on the coast, above Hong-Kong, to the north-east, where a considerable foreign trade has already developed itself. These ports are well known to the China merchants, and may be found in the map given in this Work, except Nin-chwang. This lies at the head of the gulf of Liaoutung, which flows to the north-east, out of the gulf of Pe-chee-lee. It is the seaport of Moukden, a province of Manchooria; whose capital was the last residence of the Manchoo sovereigns before their conquest of China, and the place where the early emperors of the reigning dynasty of that empire are buried. Moukden is now the seat of several superior tribunals, and the residence of a Chinese viceroy of the highest rank; and Nin-chwang is the *entrepôt* of Manchooria. Both this port and Tang-chow, will enable our traders to extend their connexion with Manchooria and the Corean peninsula; and all the ports are advantageously situated for the purposes of commerce. In all probability, as intercourse with them is extended, that with Canton will decrease. In that city and its neighbourhood, a dislike to, and a jealousy of, foreigners appear to exist—far beyond anything which Mr. Fortune, M. Huc, the Rev. W. C. Milne, and Mr. Wingrove Cooke (all of whom visited portions of the interior of China), found to prevail in other parts of the empire.

An intense interest has sprung up in the public mind with respect to China within the last few years—an interest greatly increased since the news of the conclusion of the Treaty of Tien-tsin has been received. There is, naturally, intimately connected with that interest, a great desire to become more accurately acquainted with the country and its people; and to minister to that desire is the object of the present Work. Its perusal will leave little to be wished for by those who "sit at home at ease," and derive their knowledge of foreign countries from the reports of others. With respect to China, it is from those reports only that the great mass of the English people can make themselves acquainted with its peculiarities. Very few individuals, indeed, can personally visit that far-distant country; but the present generation possesses in the works of the authors we have already named, and also in those of Dr. Yvan (who was attached as physician to the French embassy sent to China in 1852), great advantages over its predecessors. We shall draw upon all those authors for information—acknowledging the source from which we derive it, whenever it is possible to do so.

China has often been characterised as the largest empire in the world. *Once* it enjoyed that pre-eminence; but the empires of Great Britain and Russia are now more extensive than that of the Emperor of China. That empire consists of China Proper; Tartary, divided into the three provinces of Manchooria, Mongolia, and Thibet; the islands of Hainan and Formosa; and the peninsula of Corea, whose sovereign is tributary to the emperor. The area of Chinese Tartary greatly exceeds that of China Proper, but it is very much behind the latter in point of population. The entire territory included in the Chinese empire is estimated to comprehend four million and a-half square miles; and to have between four and five hundred million inhabitants.

China Proper—with which, alone, we have to do in this Work—extends from the 20th

to the 42nd degree of north latitude; and from the 97th to the 123rd degree of longitude east from Greenwich. Thus, its entire area embraces an extent of about 1,500 miles from north to south, and of 1,200 from east to west—an area six times the size of that of France; and eleven times more extensive than that of the British Isles. It is bounded on the north by Manchooria and Mongolia; on the east by the Yellow Sea; on the south-east by the Chinese Sea; on the south by the same sea; on the south-west by Siam; and on the west by Thibet and other dependencies. Europeans have only a superficial idea of the surface of this immense tract. As far as they know, in the north it consists of an elevated mountainous ridge, descending to the south; in the centre, of a vast alluvial plain; and in the south, of a region described as "alternately undulating, and interspersed with broad valleys and lofty mountains, which increase in elevation as they extend to the west." Two-thirds of the entire extent of the empire are mountainous; and the two most magnificent mountain-ranges are those of Thsin-ling, or the Blue Mountains; and those of Nan-ling, or Mountains of the South. The former runs in a south-east direction, between the parallels of 31° and 34°; and the other extends east-south-east, between those of 24° and 27° N. lat.—Three rivers—the Pei-ho, in the north; the Hoang-ho, or Yellow River, nearly in the centre; and the Yang-tse-kiang, or Blue River, further to the south—nearly traverse the country from west to east; the two latter falling into the Yellow Sea, and the former into the gulf of Pe-chee-lee—a branch of that sea to the north-west. The Tchou-kiang, or Pearl River, on which Canton is situated, is also a noble stream; but not to be compared to the other three for extent and importance.—China abounds in lakes, of which five are of considerable extent; viz., 1. Lake Toun-ting, on the confines of the provinces of Hoo-nan and Hou-pih. 2. Lake Poyang, in Kiang-see. 3. Lake Houng-tse, in Kiang-su. 4. Lake Si-hou, in Che-kiang. 5. Lake Tai-hou, on the borders of the last-named province and Kiang-su.—The climate of China, as may be imagined from its extent, is extremely varied, the summer being hotter, and the winter colder, than those of European countries lying in the same parallels of latitude.—The animal, vegetable, and mineral products are numerous: besides the domesticated cattle and animals of our own country, there are the rhinoceros, the camel, the buffalo, the bear, the leopard, the panther, and a species of tiger; also the stag, the deer, the goat, the antelope, the monkey, the tapir, and several others; with most of our reptiles. Birds include the pheasant, quail, ring-dove, and fishing cormorants, so useful to the fishermen on the Chinese rivers: there are also the fowls of England, ducks being particularly propagated by the river population, of which we shall have hereafter to speak. Tea is the most celebrated vegetable product.* In trees, there are the mulberry, the jujube, the orange, the cotton and the tallow-tree; also the camphor-tree, which grows to a height of fifty feet: smaller, and more shrub-like, are the rhubarb, the ginseng, and the smilax; and in fruits, besides the orange, there are the lichi, loquat, and wampee, all prized by the natives: the sugar-cane, which was originally brought from India, is also cultivated; and in cereals, rice most abundantly, with barley, millet, and wheat.—The minerals are gold, silver, copper, tin, lead, and mercury: the precious stones, the ruby and the emerald. There are also several mineral productions peculiar to the country; viz., the corindum, a precious stone,

* See vol. ii., pp. 31—36.

the hardest except the diamond; the ollaris stone, of which vases, inkstands, &c., are made; the jade, a green stone, upon which the Chinese set a high value; with various kinds of schist, jasper, and serpentine.—These are their native products. In manufactures, besides tea (for that is a *manufactured* substance as exported), China is famous for its porcelain and its silks. Its artists also excel in making lacquered wares; and many ivory toys brought from that country are so excellent in workmanship, that it is difficult to equal them: their puzzles are famous all over Europe.

China is divided into eighteen provinces. No two travellers or geographers agree in their orthography; and in the following table we follow one of the latest authorities—a gentleman* who, from his position, having had the opportunity of gaining access to, and comparing, the works of those who have gone before him, may, we think, be safely taken as a guide.

Provinces.	Area in Square Miles.	Population.	Inhabitants in each Square Mile.	Chief Towns.
Pe-chee-lee	58,949	28,000,000	473	Peking.
Shan-tung	65,104	29,000,000	515	Tse-nan-foo.
Shan-see	55,268	14,000,000	253	Tae-yuen-foo.
Ho-nan	65,104	23,000,000	353	Kae-fung-foo.
Kiang-su	44,500	38,000,000	853	Nanking.
Ngan-hwei	48,461	34,000,000	701	Ngan-king-foo.
Kiang-see	72,176	30,000,000	421	Nan-chang-foo.
Che-kiang	39,150	26,000,000	671	Hang-chou-foo.
Fo-kien	53,480	14,700,000	276	Foo-chow-foo.
Hou-pih	70,450	37,000,000	525	Woo-chang-foo.
Hoo-nan	74,320	18,600,000	250	Chang-cha-foo.
Shen-see	67,400	10,000,000	148	Se-gan-foo.
Kan-su	86,608	15,000,000	173	Lan-chow-foo.
Sze-chouen	166,800	21,000,000	128	Ching-too-foo.
Kwang-tung	79,456	19,000,000	214	Canton (Kwang-tun).
Kwang-see	78,250	7,300,000	93	Kwei-lin-foo.
Kwei-choo	64,554	5,000,000	82	Kwei-yang-foo.
Yun-nan	108,969	5,500,000	51	Yun-nan-foo.
	1,299,009	375,100,000		

In point of population, the Chinese empire is the first in the world. As already observed, those of Great Britain and Russia exceed it in extent: but whilst the number of the Queen of England's subjects is not more than a moiety of those who own the sovereignty of the "Tien-dze," or "Son of Heaven," as the Chinese people term the monarch who reigns at Peking—those of the Emperor of Russia are only about one-seventh as many. Our knowledge of the manners, customs, and character of this vast assemblage of the human race is obtained from various writers, whose accounts are so contradictory on many points, that they only bewilder us. The Chinese, as we learn from M. Huc, have a curious idea of the English: they described our countrymen to him as a people "who lived in the water like fish. When you least expected it, they would rise to the surface, and cast at you fiery gourds. Then, as soon as you had bent your bow to send an arrow at them, they plunged again into the water like frogs." As a periodical writer observes, "we suspect that our notions of the Chinese, if somewhat less grotesque, are hardly more accurate."—They are indeed a

* William Hughes, late Professor of Geography in the College for Civil Engineers.

"peculiar people;" and present, no doubt, many anomalies. At a very early age of the world's history, they had attained a high degree of civilisation; science flourished amongst them; and we have the most abundant proofs that they excelled in art. But, for centuries, they have remained perfectly stationary, both in one and the other. In painting, carving, or any other ornamental art, the modern productions do not exceed, even if they equal, those of the olden time; whilst the discoveries of the mariner's compass and of printing, made at a very remote period by the Chinese, have never been practically developed, to the advancement of knowledge, civilisation, and commerce, as they have been in Europe. In the nineteenth century of the Christian era, those great aids to the progress of mankind, remain, in China, nearly in their primitive state. In fact, it is the boast of the Chinese to be unchangeable; and unchanged and stationary they have been.

No doubt this arises from the little intercourse they have had at all periods of their history with foreigners. Long engaged in wars among themselves, and with the Tartars, by whom they were at last subdued, the Chinese appear to be imbued less, perhaps, than any other nation, with a desire for foreign conquests; and they have always remained nearly in a complete state of isolation from the people of other countries; all transactions with foreigners, by laws passed under the Tartar dynasty, being, without licence from the government, deemed traitorous. Hence it is, that we really know less about Chinese affairs and the Chinese people than we do about those of any other state that figures in the history of the world; and hence it is, that the various anomalies that strike those who have been long in China, chiefly proceed.

The government of these people is, in theory, one of the most absolute description: in practice it is a vast centralisation. It is founded upon the duty due to parents. "The vital and universally operating principle of the Chinese government," says Sir George Staunton, "is the duty of submission to parental authority;" and the Chinese *profess* implicitly to obey the emperor as the "Father of his People." The emperor himself "worships Heaven; and the people," says Sir J. F. Davies, "worship the emperor." The frequent rebellions of which we read in the Chinese annals, show, however, that this devotion is more in form than reality; and the people do not even profess to pay the same respect to the authority of the emperor's representatives, as they do to that of the emperor himself: those representatives, according to Mr. Fortune, have often a hard task to quell riots, punish outrage, and preserve order.—The utmost servility is shown to the emperor. "No person whatever can pass before the outer gate of the palace in any vehicle or on horseback. The vacant throne, or a screen of yellow silk, is equally worshipped with his actual presence. An imperial despatch is received in the provinces with offerings of incense, and prostrations—looking towards Peking. There is a paved walk to the principal audience-hall, on which none can tread but the emperor. At the same time, as if his transcendent majesty could desire no increase from personal decorations, he is distinguished from his court, unlike most Asiatic sovereigns, by being more plainly clad than those by whom he is surrounded." All power, authority, and honour emanate from him alone. He can appoint his successor—being only confined to members of the reigning family; and he nominates all viceroys, and other officers. The provinces are governed by viceroys, who, under

the title of *Foo-yuen*, or "Governor," rule over a single province; or as a *Tsoong-to*, or "General Governor," over two. The two provinces of Kwan-tung, of which Canton is the capital, and the adjoining one of Kwang-see, are under a Tsoong-to, who is called the Viceroy of Kwan-tung. Sometimes commissioners are sent to the provinces on particular occasions; as in 1841, '2, and '3,—to Canton, when negotiations were going on with England. In each province there is a chief criminal judge, and a treasurer; and so important is the traffic in salt, that there is in every province a *Yen-yun-sse*, or "salt mandarin;"—mandarin being the title of the class from which all officials are chosen. At Canton, a special commissioner resides, called by the Chinese the *Haekuán*, or Commissioner of Customs, and the *Hoppo* by Europeans. Sir J. Davies tells us, that "he is generally some Tartar favourite of the emperor, sent down to make his fortune by the foreign trade; and he contrives to do this rapidly, by squeezing the Hong merchants," through whom all foreigners are obliged to transact their business, and "over whom he has entire control."

The emperor has four principal ministers—two Tartars and two Chinese—who form the *Nuy-ko*, or "interior council-chamber." The Tartars take precedence; and the title of the four is *Choong-t'hang*, and *Ko-laou*. For the transaction of general business, a number of assessors, selected from the Imperial College or National Institute of the *Han-lin*, is added to the *Nuy-ko*, which then forms the supreme council, or great council of state. Another select body is the *Keun-ky-tâ-chin*, or privy-councillors, who are consulted when secrecy and dispatch are required; and the *Lyfán-yuen*, or "council for foreign affairs," transacts all the external concerns of the empire.—For conducting the several departments of government, the Six Boards, or *Loo-poo*, are constituted. These are—"1. The Board of Fiscal Appointments, which takes cognizance of the conduct of all civil officers. 2. The Board of Revenue, which regulates all fiscal matters. 3. The Board of Rites and Ceremonies. 4. The Military Board. 5. The Supreme Court of Criminal Jurisdiction. 6. The Board of Public Works." These boards have all subordinate officers under them. And there is also the *Too-chá-yuen*, or Censors—a body of forty or fifty members, who are sent to various parts of the empire as inspectors, to report to the government at Peking whatever they may deem necessary, either as to the inhabitants or the officials of the district to which they are dispatched, and to suggest such a course of policy as they may deem necessary from what they witness. These "inspectors" are, in fact, "spies; and their persons are considered sacred; so that they may, without fear of punishment, make what representations they please to the emperor. But though they cannot be punished physically, they are frequently subjected to a moral penalty, as they are commonly degraded when their advice is unpalatable. The members of all these councils, &c., must be chosen from the "Literary Aristocracy, or Corporation of Men of Letters," which is said to have existed in China from the eleventh century before the Christian era. This corporation forms a counterpoise to the absolutism of the emperor; and any Chinese may be admitted to it, if found qualified on examination. That literary pre-eminence is not always accompanied by moral virtue, the conduct of the Chinese officials sufficiently prove.

Of the nature of Chinese punishments, and of their police and military establishments, we have treated in the subsequent pages of these volumes.—The military men stand second

amount of general information in reference to the extraordinary condition of Chinese society as cannot fail to be interesting:—

There has been no official census taken since the time of Kia King, forty-three years go. Much doubt has been thrown upon the accuracy of these returns, which gave 362,447,183 as the total number of the inhabitants of China. I think our greater knowledge of the country increases the evidence in favour of the approximate correctness of the official document, and that we may with tolerable safety estimate the present population of the Chinese empire as between 350,000,000 and 400,000,000 of human beings. The penal laws of China make provision for a general system of registration; and corporal punishments, generally amounting to a hundred blows of the bamboo, are to be inflicted on those who neglect to make the proper returns. The machinery is confided to the elders of the district, and the census is required to be annually taken; but I have no reason to believe that the law is obeyed or the neglect of it punished.

* * * * * * *

Some years ago I had an opportunity of discussing the subject of Chinese population with the mandarin at Ningpo, who was charged with making the returns for that district. Ningpo can scarcely be called a progressive place—it is decidedly the least so of the five treaty ports; but I found, generally speaking, that the real returns were considerably in excess of the official estimates.

And I would remark that, in taking the area of the eighteen provinces of China at 1,348,870 square miles, the census of 1812 would give 268 persons to a square mile, which is considerably less than the population of the densely-peopled countries of Europe.

According to ancient usage the population in China is grouped under four heads—1, Scholars; 2, Husbandmen; 3, Mechanics; 4, Merchants. There is a numerous class who are considered almost as social outcasts, such as stage-players, professional gamblers, beggars, convicts, outlaws, and others; and these probably form no part of the population returns. In the more remote rural districts, on the other hand, the returning officer most probably contents himself with giving the average of more accessible and better-peopled localities.

I think there is abundant evidence of redundant population pressing more and more heavily upon, and suffering more and more severely from, an inadequate supply of food. Though there are periods when extraordinary harvests enable the Chinese to transport rice, the principal food of the people, from one province to another, and sometimes even to foreign countries, yet of late the importations from foreign countries have been enormous, and China has drawn largely on the Straits, the Philippines, Siam, and other places, to fill up a vast deficiency in supply. Famine has, notwithstanding, committed dreadful ravages, and the provisions of the imperial granaries have been wholly inadequate to provide for the public wants. It is true that cultivation has been greatly interfered with by intestinal disorders, and that there has been much destruction by inundations, incendiarism, and other accidental or transitory causes; but without reference to these, I am disposed to believe that there is a greater increase in the numbers of the population than in the home production of food for their use. It must be remembered, too, that while the race is thus augmenting, the causes which lead to the destruction of food—such as the overflow of rivers, fires, ravages of locusts, bad seasons, and other calamities—are, to a great extent, beyond the control of human prudence or human exertion. It would be difficult to show what new element could be introduced which would raise up the native supply of food beyond its present productiveness, considering that hand husbandry has given to cultivation more of a horticultural than an agricultural character.

The constant flow of emigration from China, contrasted with the complete absence of emigration into China, is striking evidence of the redundancy of the population; for though that emigration is almost wholly confined to two provinces, namely, Kwantung and Fookien, representing together a population of probably from 34,000,000 to 35,000,000, I am disposed to think that a number nearer 3,000,000 than 2,000,000, from these provinces alone, are located in foreign countries. In the kingdom of Siam it is estimated that there are at least 1,500,000 Chinese, of which 200,000 are in the capital (Bangkok.) They crowd all the islands of the Indian Archipelago. In Java, we know by a correct census, there are 136,000. Cochin China teems with Chinese. In this colony we are seldom without one, two, or three vessels taking Chinese emigrants to California and other places. Multitudes go to Australia, to the Philippines, to the Sandwich Islands, to the western coast of Central and Southern America; some have made their way to British India. The emigration to the British West Indies has been considerable—to the Havannah greater still. The annual arrivals in Singapore are estimated at an average of 10,000, and 2,000 is the number that are said annually to return to China.

There is not only this enormous maritime emigration, but a considerable inland efflux of Chinese towards Mantchouria and Thibet; and it may be added, that the large and fertile islands of Formosa and Hainan have been to a great extent won from the aborigines by successive inroads of Chinese settlers. Now, these are all males; there is not a woman to 10,000 men; hence, perhaps, the small social value of the female infant. Yet this perpetual outflowing of people seems in no respect to diminish the number of those who are left behind. Few Chinamen leave their country without a fixed purpose to return to worship in the ancestral hall—to bring sacrifices to the tombs of their fathers; but it may be doubted if one in ten revisits his native land. The loss of life from disease, from bad arrangements, from shipwreck, and other casualties, amounts to a frightful percentage on those who emigrate.

The multitudes of persons who live by the fisheries in China afford evidence not only that the land is cultivated to the greatest possible extent, but that it is insufficient to supply the necessities of the overflowing population; for agriculture is held in high honour in China, and the husbandman stands next in rank to the sage or literary man in the social hierarchy. It has been supposed that nearly a tenth of the population derive their

means of support from fisheries. Hundreds and thousands of boats crowd the whole coast of China—sometimes acting in communities, sometimes independent and isolated. There is no species of craft by which a fish can be inveigled which is not practised with success in China—every variety of net, from vast seines, embracing miles, to the smallest handfilet in the care of a child. Fishing by night and fishing by day—fishing in moonlight, by torchlight, and in utter darkness—fishing in boats of all sizes—fishing by those who are stationary on the rock by the seaside, and by those who are absent for weeks on the wildest of seas—fishing by cormorants—fishing by divers—fishing with lines, with baskets—by every imaginable decoy and device. There is no river which is not staked to assist the fisherman in his craft. There is no lake, no pond, which is not crowded with fish. A piece of water is nearly as valuable as a field of fertile land. At daybreak every city is crowded with sellers of live fish, who carry their commodity in buckets of water, saving all they do not sell to be returned to the pond or kept for another day's service. And the lakes and ponds of China not only supply large provisions of fish—they produce considerable quantities of edible roots and seeds, which are largely consumed by the people. Among these the esculent arum, the water-chesnut *(scirpus tuberosus)*, and the lotus *(nelumbium)*, are the most remarkable.

The enormous river population of China, who live only in boats, who are born and educated, who marry, rear their families, and die—who, in a word, begin and end their existence on the water, and never have or dream of any shelter other than the roof, and who seldom tread except on the deck or boards of their sampans—show to what an extent the land is crowded, and how inadequate it is to maintain the cumberers of the soil. In the city of Canton alone it is estimated that 300,000 persons dwell upon the surface of the river; the boats, sometimes twenty or thirty deep, cover some miles, and have their wants supplied by the ambulatory salesmen, who wend their way through every accessible passage. Of this vast population some dwell in decorated river boats used for every purpose of license and festivity—for theatres—for concerts—for feasts—for gambling—for lust—for solitary and social recreation; some craft are employed in conveying goods and passengers, and are in a state of constant activity; others are moored, and their owners are engaged as servants or labourers on shore. Indeed, their pursuits are probably nearly as various as those of the land population. The immense variety of boats which are found in Chinese waters has never been adequately described. Some are of enormous size, and are used as magazines for salt or rice—others have all domestic accommodations, and are employed for the transfer of whole families, with all their domestic attendants and accommodations, from one place to another—some, called *centipedes*, from their being supposed to have 100 rowers, convey with extraordinary rapidity the more valuable cargoes from the inner warehouses to the foreign shipping in the ports;—all these, from the huge and cumbrous junks, which remind one of Noah's ark, and which represent the rude and coarse constructions of the remotest ages, to the fragile planks upon which a solitary leper hangs upon the outskirts of society—boats of every form and applied to every purpose—exhibit an incalculable amount of population, which may be called amphibious, if not aquatic.

Not only are land and water crowded with Chinese, but many dwell on artificial islands which float upon the lakes—islands with gardens and houses raised upon the rafters which the occupiers have bound together, and on which they cultivate what is needful for the supply of life's daily wants. They have their poultry and their vegetables for use, their flowers and their scrolls for ornament, their household gods for protection and worship.

In all parts of China to which we have access, we find not only that every foot of ground is cultivated which is capable of producing anything; but that, from the value of land and the surplus of labour, cultivation is rather that of gardeners than of husbandmen. The sides of hills, in their natural declivity often unavailable, are, by a succession of artificial terraces, turned to profitable account. Every little bit of soil, though it be only a few feet in length and breadth, is turned to account; and not only is the surface of the land thus cared for, but every device is employed for the gathering together of every article that can serve for manure. Scavengers are constantly clearing the streets of the stercoraceous filth; the cloacæ are farmed by speculators in human ordures; the most populous places are often made offensive by the means taken to prevent the precious deposits from being lost. The fields in China have almost always large earthenware vessels for the reception of the contributions of the peasant or the traveller. You cannot enter any of their great cities without meeting multitudes of men, women, and children conveying liquid manure into the fields and gardens around. The stimulants to production are applied with most untiring industry. In this colony of Hong-Kong I scarcely ever ride out without finding some little bit of ground either newly cultivated or clearing for cultivation.

* * * * * * *

The arts of draining and irrigating—of preserving, preparing, and applying manure in a great variety of shapes, of fertilising seeds; indeed, all the details of Chinese agriculture, are well deserving of note, and all display evidence of the inadequate proportion which the produce of the soil bears to the demands for the consumption of the people.*

The Chinese, again, have no prejudice whatever as regards food; they eat anything and everything from which they can derive nutrition. Dogs, especially puppies, are habitually sold for food; and I have seen in the butchers' shops, large dogs skinned and hanging with their viscera by the side of pigs and goats. Even to the rats and mice the Chinese have no objection—neither to the flesh of monkeys and snakes; the sea-slug is an aristocratical and costly delicacy which is never wanting, any more than the edible birds' nests, at a feast where honour is intended to be done to the guests. Unhatched ducks and chickens are a favourite dish. Nor do the early stages of putrefaction create any disgust; rotten eggs are by no means condemned to perdition; fish is more acceptable when it has a strong fragrance and flavour to give more gusto to the rice.

As the food the Chinese eat is for the most part hard, coarse, and of little cost, so their beverages are singu-

* *See* a valuable paper on Chinese Agriculture in the *Chinese Repository*, vol. iii., pp. 121–127.

larly economical. Drunkenness is a rare vice in China; and fermented spirits or strong drinks are seldom used. Tea may be said to be the national, the universal beverage; and though that employed by the multitude does not cost more than from threepence to sixpence per lb., an infusion of less costly leaves is commonly employed, especially in localities remote from the tea districts. Both in eating and drinking the Chinese are temperate, and are satisfied with two daily meals—"the morning rice" at about 10 A.M., and "the evening rice" at 5 P.M. The only repugnance I have observed in China is to the use of milk—an extraordinary prejudice, especially considering the Tartar influences which have been long dominant in the land; but I never saw or heard of butter, cream, milk, or whey, being introduced at any native Chinese table.

While so many elements of vitality are in a state of activity for the reproduction and sustenance of the human race, there is probably no part of the world in which the harvests of mortality are more sweeping and destructive than in China, producing voids which require no ordinary appliances to fill up. Multitudes perish absolutely from want of the means of existence—inundations destroy towns and villages, and all their inhabitants: it would not be easy to calculate the loss of life by the typhoons or hurricanes which visit the coasts of China, in which boats and junks are sometimes sacrificed by hundreds and by thousands. The late civil wars in China must have led to the loss of millions of lives. The sacrifices of human beings by executions alone are frightful. At the moment at which I write, it is believed that from 400 to 500 victims fall daily by the hands of the headsman in the province of Kwangtung alone. Reverence for life there is none, as life exists in superfluous abundance. A dead body is an object of so little concern, that it is sometimes not thought worth while to remove it from the spot where it putrefies on the surface of the earth. Often have I seen a corpse under the table of gamblers; often have I trod over a putrid body at the threshold of a door. In many parts of China there are towers of brick or stone, where toothless (principally female) children are thrown, by their parents, into a hole made in the side of the wall. There are various opinions as to the extent of infanticide in China; but that it is a common practice in many provinces admits of no doubt. One of the most eloquent Chinese writers against infanticide (Kwei Chung Fu), professes to have been specially inspired by "the God of literature" to call upon the Chinese people to refrain from the inhuman practice, and declares that "the God" had filled his house with honours, and given him literary descendants as the recompense for his exertions. Yet his denunciations scarcely go further than to pronounce it wicked in those to destroy their female children who have the means of bringing them up; and some of his arguments are strange enough:—"To destroy daughters," he says, "is to make war upon heaven's harmony" (in the equal number of the sexes); "the more daughters you drown, the more daughters you will have; and never was it known that the drowning of daughters led to the birth of sons." He recommends abandoning children to their fate "on the wayside" as preferable to drowning them; and then says, "There are instances of children so exposed having been nursed and reared by tigers." "Where should we have been," he asks, "if our grandmothers and mothers had been drowned in their infancy?" And he quotes two instances of the punishment of mothers who had destroyed their infants, one of whom had a blood-red serpent fastened to her thigh, and the other her four extremities turned into cow's feet.* Father Ripa mentions, that of abandoned children, the Jesuits baptized in Pekin alone not less than 3,000 yearly. I have seen ponds which are the habitual receptacle of female infants, whose bodies lie floating about on their surface.

It is by no means unusual to carry persons in a state of exhaustion a little distance from the cities, to give them a pot of rice, and to leave them to perish of starvation when the little store is exhausted. Life and death in China, beyond any other region, seem in a state of perpetual activity. The habits of the people, their traditions, the teachings of the sages—all give a wonderful impulse to the procreative affections. A childless person is deemed an unhappy, not to say a degraded, man. The Chinese moralists set it down as a law, that if a wife give no children to her husband, she is bound by every tie of duty to encourage and to patronise a concubine, through whom his name may be preserved, and provision made, that when he leaves the world honours will be done to his manes. One of the most popular of Chinese writers says, "There are in the world wives who, never having borne boys, nor nourished girls, even when the husband has reached the age of forty, prohibit his bringing home a concubine or entertaining a handmaid for the purpose of continuing his posterity—they look upon such a person with jealous hatred and malignant ill-will. Alas! do you not know how fleet is time? Stretch as you may your months and your years, they fly like arrows; and when your husband's animal spirits and vigorous blood shall be exhausted—then, indeed, he can never beget children, and you, his wife, will have stopped the ancestral sacrifices, and you will have cut off his generation—then repentance, though you may exhibit it in a

* Doubt has been sometimes expressed as to the practice of infanticide in China on any great scale; but abundance of evidence of the extent of the usage may be found in Chinese books. The following is a translation of a decree of the Emperor Kanghi, entitled—"Edict prohibiting the drowning of children.—When a mother mercilessly plunges beneath the water the tender offspring to which she has given birth, can it be said that it owes its life to her who thus takes away what it has just begun to enjoy. The poverty of the parents is the cause of this wrongdoing; they have difficulty in earning subsistence for themselves, still less can they pay nurses and undertake all the necessary expenses for their children. Thus driven to despair, and unwilling to cause the death of two persons to preserve the life of one, it comes to pass that a mother, to save her husband's life, consents to destroy her children. Their natural tenderness suffers; but they at length determine to take this part, thinking themselves at liberty to dispose of the life of their children, in order to prolong their own. If they exposed these children in some unfrequented spot, their cries would move the hearts of the parents. What, then, do they? They cast the unfortunate babe into the current of a river that they may at once lose sight of it and in an instant deprive it of life. You have given me the name of Father of the People. Though I cannot feel for these infants the tenderness of the parents to whom they owe their being, I cannot refrain from declaring to you with the most painful feelings, that I absolutely forbid such homicides. The tiger, says one of our books, though it be a tiger, does not rend its own young; towards them it has a feeling breast, and continually cares for them. Poor as you may be, is it possible that you should become the murderers of your own children? It is to show yourselves more unnatural than the very beast of prey."—*Lettres Edifiantes*, vol. xix., pp. 101, 102.

hundred ways, will indeed come too late—his mortal body will die—his property, which you, husband and wife, have sought to keep together, will not descend to his children, but be fought for by multitudes of kindred and relations; and you will have injured not one person—not your husband only—but even yourself; for who shall take charge of your coffin and your tomb? Who shall bury you or offer sacrifices? Alas! your orphaned spirit shall pass nights in tears. It is sorrowful to think of. There are some wives who do control their jealousies, and allow their husbands to take concubines to themselves; but they do so (ungenerously) as if they were drinking vinegar, and eating acids—they beat Betty by way of scolding Belinda*—there is no peace in the inner house. But I beseech you to act as a prudent and virtuous woman. If you have no children, provide with openness and honesty a concubine† for your husband. If she bear him children, to you he will owe that the arteries and veins of his ancestral line are continued; his children will honour you as their mother, and will not this comfort you? Give not way to the malignant jealousy of a wicked woman! Prepare not a bitterness which you yourself must swallow."‡

Generally, however, the wife willingly coincides with the husband in introducing into the household any number of concubines whom he is able to maintain, since she exercises over them an undoubted authority, and the child of a concubine is bound to pay higher respect to the first wife than to its own mother. The Chinese illustrate all the domestic relations by imagery, and are wont to say that, as the husband is the sun, and the wife the moon, so the concubines are the planets and the stars of the domestic firmament.

And it has been often truly observed that, though the Chinese may be called sensualists, there is no deification of the grosser sensualities such as is found in the classical pantheons, and in many of the oriental forms of faith. Tales of the amours of their gods and heroes seldom figure in their historical books or traditional legends. The dresses and external habits of the women in China are invariably modest, and on the whole the social arrangements must be considered friendly to an augmentation of the human race. The domestic affections are strong. Parents are generally fond and proud of their children, and children obedient to their parents. Order is, indeed, the first law of Confucius—authority and submission the apex and basis of the social pyramid.

The sentiment of dishonour attached to the extinction of a race by the want of descendants through whom the whole line of reverential services (which some have called religious worship) rendered to ancestors is to be perpetual, is by no means confined to the privileged classes in China. One of our female servants—a nominal Christian—expressed her earnest desire that her husband should have another wife in her absence, and seemed quite surprised that any one should suppose such an arrangement to be in any respect improper.

The marriage of children is one of the great concerns of families. Scarcely is a child born in the higher ranks of life ere the question of its future espousal becomes a frequent topic of discussion. There is a large body of professional match-makers, whose business it is to put all the preliminary arrangements in train, to settle questions of dowry, to accommodate differences, to report on the pros and cons of suggested alliances. There being no hereditary honours in China, except those which reckon upwards from the distinguished son to the father, the grandfather, and the whole line of ancestry, which may be ennobled by the literary or martial genius of a descendant—the distinctions of caste are unknown, and a successful student even of the lowest origin would be deemed a fit match for the most opulent and distinguished female in the community. The severe laws which prohibit marriages within certain degrees of affinity (they do not, however, interdict it with a deceased wife's sister), tend to make marriages more prolific, and to produce a healthier race of children. So strong is the objection to the marriage of blood relations, that a man and woman of the same Sing or family name cannot lawfully wed.

Soldiers and sailors are in no respect prevented from marrying. I expect there is, from the number of male emigrants—from the greater loss of men by the various accidents of life, and their abstraction in many circumstances from intercourse with women—a great disproportion between the sexes, tending naturally enough to the lower appreciation of woman; but correct statistics are wanting in this, as, indeed, in every other part of the field of inquiry.

The proportion of unmarried to married people is (as would be deduced from the foregoing observations) exceedingly small. To promote marriages seems everybody's affair. Matches and betrothings naturally enough occupy the attention of the young, but not less that of the middle-aged and the old. A marriage is the great event in the life of man or woman, and in China is associated with more of preliminary negotiations, ceremonials at different steps of the negotiations, written correspondence, visitings, protocols, and conventions, than in any other part of the world.

* Chang for Lee—*i.e.*, they punish the concubine's servants to be revenged on the concubine.
† Genesis, xxx., 1—13.
‡ From the *Perfect Collection of Household Gems.*

CHINA,

IN

SCENERY, ARCHITECTURE, SOCIAL HABITS, &c.

Illustrated.

Engraved by T A Prior

The Woo-Tang Mountains

THE LONDON PRINTING AND PUBLISHING COMPANY, LIMITED.

THE

CHINESE EMPIRE

ILLUSTRATED.

THE WOO-TANG MOUNTAINS.

PROVINCE OF KIANG-SI.

"The wild streams leap with headlong sweep,
In their curbless course o'er the mountain steep;
All fresh and strong they foam along,
Waking the rocks with their cataract song."

THE RECLUSE OF THE ROCK.

In the schistose district of the Meilung mountains, that engross the southern part of Kiang-si, the forms of the cliffs and the crags are more varied than art could ever have made them, and than nature generally does. The goddess, however, in a sportive mood, seems to have moulded the amazingly diversified surface of the Woo-tang rocks, in which the Kan-kiang-ho has its source; for, the toppling position of the great mass that overhangs the village of Woo-tang and the vale of Nan-kang-foo, is obedient rather to the strength of adhesion than the laws of gravity. An Alpine grandeur pervades the whole mountain chain to the north of the Meilung group; and the Chinese are so entirely devoted to pleasure, so much engrossed by superstition, such victims to actual romance, that they associate every picturesque spot amidst these cloud-capp'd pinnacles with a legend of pleasure or pain—a duty enjoined by custom—a pilgrimage dictated by caprice or idleness.

Many of the princes of Woo have acquired celebrity by their chivalrous bearing, by their disinterested patriotism, their great wisdom, or their solid learning. One, however, is remembered with more feeling: his story has found more sympathy than the sorrows or the sufferings of his kindred, from its interesting and romantic character. Too-fan was a prince of undaunted courage, great personal graces, and cultivated mind. Whether he was disgusted with the insipidity of a courtier's life, or was inspired naturally with a love of wandering, is uncertain; but one day, after he had reached the age of twenty, he left his royal home to enjoy the pleasures of the

chase, and did not return at the accustomed time. Couriers were dispatched in all directions, and public proclamations issued, offering immense rewards to any one who could reveal the mystery of his sudden disappearance—but in vain. At length the emperor abandoned all hope of recovering his favourite son, went through the prescribed forms of wailing for an heir deceased, and appointed a successor to the lost but loved Too-fan. Time rolled its ceaseless course, and Hoo-fan, lately elected successor to the throne, accompanied by a retinue of courtiers, proceeded to hunt in the valleys and amidst the rocks of Woo-tang; but the sportsmen being separated by the chances of the chase, the royal heir missed his companions, and rode in search of them down a sequestered glen, until he was exhausted by fatigue, and apprehensive of being overtaken by the darkness of night. In this distressing situation, a young female, modestly attired, approached him, inquired the occasion of his so little expected visit to that unfrequented spot, and invited him to alight, and take shelter in her lowly dwelling. Astonished at her exquisite beauty, at the kind yet unembarrassed manner in which she offered to extend the rites of hospitality to a stranger, Hoo-fan for awhile was not able to reply: attributing his silence to fatigue, she at once called for assistance, which was answered by the appearance of a young man at the cottage door, who immediately advanced, and conducted the wanderer in.

Here the prince passed a night not of rest but distraction, although every effort that hospitality and benevolence could dictate was employed to reconcile him, and safe guidance to the precincts of his well-known hunting-ground, promised him on the morrow. But the surpassing beauty of his benefactress had made an impression on his heart, that reason could never efface; and his elevated rank induced him to believe, that it was not in mortal power to prevent him from one day calling her his own. This, however, was a fatal folly, and he lived just long enough to regret the error of such ungovernable passion. Perceiving that the beautiful mountaineer was the wife of the cottager, he proposed at once to purchase her, and increased his price to such an extravagant amount, that his host at length concluded that folly or madness could alone have prompted him to this singular request; leading him, accordingly, to the limit of his lonely vale, he bade him be happy, and farewell.

These last words found no echo in the heart of Hoo-fan, who was henceforth to become the prey of a lawless and a hopeless passion; and, proceeding rather as his animal carried than himself conducted, at length returned to his companions, who were overjoyed at again beholding their royal leader.

Changed in his very nature by the flame that withered up all his moral feelings, Hoo-fan now began to plot the destruction of the peasant of Woo-tang, that he might remove what he deemed the only impediment to the possession of his fair companion; and for this purpose, approaching his imperial father, he laid before him a grievance which he said ought to be immediately redressed. He told him how a bold rebel, of whose exact name he was uncertain, but whose secret home he knew, in defiance of imperial pleasure, continually hunted in the royal domains; and prayed permission to suppress the offence by punishing the offender. His request being granted, Hoo-fan set out,

with a chosen few of his profligate associates, and reaching the once happy valley of Woo-tang, acquainted the cottager, who had treated him so hospitably when his life was in his power, that information of his predatory habits having reached the imperial throne, he had been deputed to inquire into the circumstances. Ingratitude, and a still deeper contempt for his fellow-men, for a moment overpowered the innocent victim, who had not passed unnoticed the attention with which Hoo-fan had regarded his faithful wife; but, recovering himself quickly, he formed his resolution. "Great prince," said he, "allow me to give instructions to my dearly-loved wife, for the arrangements of our cottage during my absence, after which I shall obediently attend you." The prince withdrew, leaving the afflicted wife to hear the last fond words which the partner of her solitude was ever, as Hoo-fan purposed, to whisper in her ear; but a watchful Providence had decreed far otherwise. "When I depart," said the husband calmly, "with prince Hoo-fan, and his satellites, do you, my dear wife, ascend yon hill, and hasten to the imperial palace by the shortest way; tell the chief officer of the court to bear this girdle, with the bright diamond that adorns it, to the emperor, wherever he may be; adding, that the owner is now on the way to an ignominious death, by the imperial order, and that the imperial presence alone can save him. Speed, and may Fo, the god of the faithful and the fond, befriend you."

Hoo-fan having told the emperor that such an offender did exist, must necessarily have inflicted punishment upon him for the pretended crime, in somewhat of a public manner, unless one of his infamous coadjutors should have boldness enough to supersede this necessity by assassination. This, however, would have been an attempt of the most perilous kind, the captive being a man of gigantic stature, extraordinary muscular power, and possessing the fleetness and activity of those very animals of the chase, which he was accused of pursuing and overtaking on foot. He was conducted, therefore, to the nearest tribunal, the summit of a lofty rock, which was itself enclosed between two huge perpendicular masses; and on this plateau, in the eye of just heaven, the iniquitous trial and punishment were to take place.

The party passed out of the retired valley, crossed the stream of the Kang-kiang-ho, by two rustic bridges, that span the deep ravine through which it tumbles, and reaching the plateau on the summit, went through the contemplated mockery of a trial, by which the prisoner was condemned to be thrown from the beetling cliff into the abyss below. The pause that followed this dreadful announcement was suddenly interrupted by the appearance of a cavalcade, numerous, coming on at full speed, and with all the character of a hostile troop. One horseman, better mounted than the rest, rode madly into the ring formed for the tribunal, exclaiming, "Suspend the sentence, stop the execution, as you value your lives—the emperor! the emperor!" A few moments more, and the emperor stood amidst the traitorous band who had abused his confidence. "Hoo-fan," said he, "you have forfeited my affections, disgraced the name of a prince of Woo, and are no longer worthy of my protection. Go, take the place of the captive, whom your vicious passions would have put to a painful and most horrid death; and, to aggravate your disappointment, I adopt him to be the heir to my throne and kingdom." Having

coneluded this solemn decree, he threw aside the restraints of majesty, and rushing towards the prisoner, fell upon his manly bosom, exelaiming, "My son, my lost son, Too-fan!"

On the spot where this affecting incident is said to have taken place, a temple of Fo has been erected, in whieh an altar, or tang, is dedicated to the memory of Too-fan, and from which Woo-tang takes its abiding name.

HALL OF AUDIENCE, PALACE OF YUEN-MIN-YUEN.

PEKING.

Fling ye the silken curtain wide,
With gold restrained, with purple dyed,
And let the colours wander o'er
The polished walls, the marble floor.
White are the walls, but o'er them wind
Rich patterns curiously designed.
THE KHAN OF KATHAY.

IMPERIAL luxury appears, in China, to be insatiable. There is not a minor political division of this vast empire, unadorned by some palaee, or villa, or hall of majesty; and the display of faney exhibited in their arrangements is only inferior to the gorgeousness with whieh the designs are exeeuted. Yuen-min-Yuen is perhaps the most extensive and sumptuous of all these abodes of magnifieenee and power; and it is also better known to Europeans, from the reeeption, within its marble halls, of foreign embassies, than the travelling-palaee of Hoo-kew-shan, and other picturesque loealities.

A noble park, improperly called the Gardens of Yuen-min-Yuen, is situated about three leagues north-west of Peking, and oeeupies an area of eleven square miles. Here are no less than *thirty* distinet imperial residences, each surrounded with all the neeessary buildings for lodging the numerous state officers, servants, and artificers, that are required, not only on occasions of eourt and publie days, but for the regular conduct of the household. Each of these assemblages includes so great a number of separate structures, that at a little distance the appearanee is precisely that of a eomfortable village, and of tolerable extent. The mode of building possessing few traits of permanenee, on a eloser examination a character of meanness, and a poverty of invention, are at onee diseovered; and even here, in the most luxurious and spacious of all the imperial homes, it is to the amazing number of faneiful huts, and decorated sheds, rather than to their stateliness or durable pretensions, that any magnificenee is ascribed.

Hall of Audience Palace of Yuen ming Yuen. Tching

Amongst these thirty groups of painted palaces, the Hall of Audience is the most conspicuous for its magnitude, ornament, and proportions. Elevated on a platform of granite, about four feet above the surrounding level, an oblong structure stands, one hundred and twenty feet in length, forty-five in breadth, and in height twenty. A row of large wooden columns surround the cella, and support a heavy projecting roof; while an inner tier, of less substantial pillars, marks the area of the chambers: the intervals of the latter, being filled with brick-work to the height of four feet, form the enclosing screen or walls of the chief apartment. Above these the space is occupied with lattice work, covered with oiled paper, and capable of being thrown open, when the temperature of the hall demands it. On the ceiling are described squares, circles, polygons, and other mathematical figures, in various combinations, and charged with endless shades of gaudy colours. The floor is a more chaste piece of workmanship, consisting of slabs of a beautiful grey marble, disposed chequer-wise, and with the most accurate and perfect precision in the jointing. In a recess at the centre of one end stands the imperial throne, composed entirely of cedar richly and delicately carved, the canopy being supported by wooden pillars painted with red, green, and blue colours. Two large brass kettle-drums, occasionally planted before the door, and there beaten on the approach of the emperor, form part of the furniture of the hall, the rest consisting of Chinese paintings, an English chiming-clock, made by Clarke of Leadenhall-street, and a pair of circular fans formed of the wings of the argus-pheasant, and mounted on polished ebony poles. These stand on each side of the throne, above which are inscribed, in the Chinese letter and language, "True, great, refulgent, splendid," and beneath these pompous words, the much more pithy one—"*Happiness*."

The columns in all cases—within the hall, beneath the imperial canopy, and those that sustain the overhanging roof—are without capitals; and the only substitute for an architrave is the bressumer, or horizontal beam on which the projecting rafters of the roof recline. Below this architrave and between the columns, wooden screens are interposed, painted with the brightest colours, profusely intermixed with gilding. Over the whole of this fancy-work a net of gilded wire is stretched, to protect it against the invasion of swallows, and other enemies to the eaves and the cornices of buildings.

The grounds around the many palaces are either broken by nature, or formed by art into hill and dale, diversified with wood and water—the latter enclosed by banks so ingeniously thrown up, that they represent the fortuitous workmanship of the free hand of creative power. Bold rocky promontories are seen projecting into a lake, and valleys also retiring from them, some, deep-wooded bosoms—others, scenes of richest cultivation. Wherever pleasure-temples, or grottoes, or pavilions for rest, are erected, the views from each are evidently studied productions of some one eminent in the delightful art of landscape gardening. In the arrangement of trees, not only the magnitude to which the species ultimately attains, but even the tints of the foliage, are maturely considered in the composition of the picture.

LANDING-PLACE AND ENTRANCE TO THE TEMPLE OF HONAN.

CANTON.

" 'Tis mad idolatry,
That makes the service greater than the god."

SHAKSPEARE.

On the south banks of the Cho-keang, or Pearl river, and on the opposite side from the city of Canton, is a rural district, much frequented by visiters and residents for recreation and change of air, but by a still greater number of pilgrims, who come hither to bow the knee at the shrine of Buddha. Emerging from the narrow filthy streets, and escaping from their noxious atmosphere, the bridge of Honan, with its quaint architecture, conducts to the little isle itself, a paradise in comparison with the busy city to which it is united. Here the scenery is peculiarly pleasing, and the luxuriant trees that adorn the banks, that dip into the stream, that spread their grateful shelter over the fields, animate the picture by the amazing variety in their shades and their colours.

Here also is the most famous of all Buddhist temples in China, the very cathedral of that contemptible idolatry. Standing on the margin of the water, it is most frequently approached by boats, and the multitude that is in perpetual motion at the landing-place, is calculated to give a very low estimate of Chinese character. It consists of the aged, infirm, and infantine, coming to ask pardon of a block of wood, for sins and omissions in this world, and to beg liberation from the torments of swords, and axes, and bowstrings in the world to come. Another and more unimportant portion of the crowd is intent on over-charging, on pilfering, and abusing the confidence of these dotards, whom they have, almost pardonably, concluded to be deserving of no better lot. The reasoning, however, is obviously vicious, which would pretend to prove that folly in one party, justifies dishonesty in another: but, what is in China the standard of virtue or vice—the test of truth or falsehood—the boundary of good or evil?

A small comfortable-looking assemblage of doors, and screens, and gables, and projecting eaves, and concave roofs, and grotesque animals, gives to the landing-place the character of a country ale-house. Here, however, is the place of entrance to a vista of majestic banyan trees, that appear to have resisted the assaults of the elements for centuries of time, and by their venerable aspect, supply, in some degree, the want of antiquity in the flimsy, temporary sheds, that lie hid beneath them. Giants of wood guard the next doorway, with becoming vigilance, and terrific aspect; and whoever passes these formidable warders, will find another enclosure within, intersected by flagged walks, that lead amidst the trees, to colonnades, filled with gods and monsters

Sardary Place and Entrance to the Temple of Honan Canton

of every sect and profession. Beyond the second square are situated three grand halls, appropriated to idols of greater costliness, and still more hideous aspect. Within the central are the three famous images, illustrative of the triune manifestations of Buddha—the past, present, and future. Kwo-keu-fuh, whose reign is past, is on the right; We-lae-fuh, whose reign is yet to come, on the left; the centre being occupied by Heen-tsa-fuh, whose power is now supposed to regulate human destinies. The monsters, although in a sitting posture, are each eleven feet in height. Before these "three precious Buddha" stand tables, or altars, on which are placed joss-sticks, censers, perfumes, flowers, ornaments, and sometimes rare fruits; and, on either side are arranged eighteen images of the primitive disciples of Buddha, supposed to be resuscitated emperors of the Mantchou-Tartar race. The side walls are decorated with silken curtains, embroidered, in letters of gold and silver thread, with mottos and precepts from the works of Confucius. A number of pillars, gilt and painted, sustain the roof, from the cross-beams of which several hundred lanterns depend, whose muffled rays diffuse a mysterious light around, not badly calculated to aid the solemn character which the labours of the priests are incessant in endeavouring to impart.

The several cellæ, or places of worship, within the sanctuary, are all of nearly equal capacity, and adorned with an equal variety of objects of vertu; and, besides these devotional apartments, a very extensive monastery belongs to the temple, where some hundred priests are comfortably lodged. Considerable distinctions appear to exist between the grades or classes of this monastic order; for some of them are clothed in costly habits, and exhibit unequivocal symptoms of having "fared sumptuously every day;" while others are squalid, emaciated, and poverty-stricken. There cannot be a more obvious inconsistency in the government of any public body, than is presented by the wretchedness that marks the appearance of a large number of this Buddhist fraternity, and the luxury in which the sacred hogs indulge in the consecrated styes beneath the very roof of the temple. These favoured animals are fed and tended with the utmost care, and, when they have literally eaten themselves to death, are laid, with much solemnity, in a mausoleum appropriated to their remains.

In Buddhist worship, the priests, who have a direct interest in its maintenance, perform all the functions of their calling with the most becoming solemnity, and the ceremony itself is exceedingly imposing; but the people do not appear to feel the influence of example, and look on with indifference, while the most venerable amongst the priesthood knocks his aged brow repeatedly against a sacred flagstone in front of the altar. Indeed there cannot possibly be any wide-spread faith in the creed of Buddhism, even in the empire of Cathay; for, in addition to their total indifference to its ceremonies, Buddhists occasionally appropriate the very temples of worship to profane purposes. On Lord Amherst's return from the court of Peking, he visited Canton, and the authorities of that great city, although his lordship had been unsuccessful in his mission, did not hesitate to provide accommodation for the embassy in the great temple of Honan. The triune were removed from their pedestals, and transported to a lodging on the other side of the river; while the chief cell,

or choir, or aisle of the temple, was converted into a banqueting hall for the foreigners. This fact did not escape the vigilance of the savans in that distinguished cortège, who have judiciously remarked, "that the conversion of a people so slenderly attached to the predominant religion, would not be attended with difficulty, if truth were on the tongues of those who undertook it."

THE PROOF-SWORD ROCK, HOO-KEW-SHAN.

> And, as the brand he poised and sway'd,
> "I never knew but one," he said,
> "Whose stalwart arm might brook to wield
> A sword like this in battle-field."
>
> SCOTT.

In the mythological or romantic ages of every country, personal strength commanded a respect which is now confined to the few remaining nations that have evaded civilization. The victory is no longer to the strong; intellect, civilization, science have obtained a signal triumph over mere brute or animal force; and the prowess of Ajax, or of Cœur de Leon, the unfading theme of the troubador, will soon be neglected by the writer of history. However, conspicuous excellence in some one respect, whether it arise from a pure unmixed boon of nature, or from the meritorious labours of the individual, cannot fail in attracting the attention of a chronicler worthy of the subject.

Physical ability seems to have been employed as a test of royal origin, of fitness to rule, of military elevation, from the earliest period; but, the criterion in individual cases was different. When Ulysses returned to his sea-girt isle, his halls were filled with suitors for the hand of his faithful queen. Remonstrance would naturally have been vain; his altered appearance, and the protracted period of his wanderings, forming so strong a presumption against personal identity; but when, seizing the bow, which none else could bend, and with—

> ——————— one hand aloft display'd
> The bending horns, and one the string essay'd,

he shot the arrow through the mystic rings, his claims to royal ancestry were no longer disputed, even by those who offered violence to his resumption of the throne.

The respect in which muscular strength was held by our Norman lords, may be estimated from their long adherence to the practice of single combat, an ordeal still known as "the wager of battle." A remarkable instance of this kind occurred in the reign of our King John. Some doubt existing as to the English title to a town in Normandy, Philip of France proposed that it should be decided by wager of battle, and

The Proof sword Rock. Hoo hiw-shan

his challenge was readily accepted. In all England there was none so famous for courage, and swordmanship, and gigantic strength, as John de Courcey; but through the artifices of his rival, de Lacey, he had been falsely accused and imprisoned in the Tower of London. Called from his dungeon by a mean and merciless monarch, he answered, "My country, but not my king, shall have my services."

The field and the lists were now appointed, galleries were erected, and the princes and nobility of both kingdoms seated as spectators, when the French champion sallied forth, took one turn, and then rested himself in his tent. De Courcey next appeared, and went through a similar ceremony. And now the trumpets sounded the grand charge, and the champions issuing from their rests, advanced gallantly to the combat; but, according to the custom of the joust, they first reined in and viewed each other searchingly. The stern aspect of De Courcey, his giant form, his steady seat, his perfect command of horse and weapon, struck terror to the Frenchman's heart, who calmly essayed as if to take another turn, and display his prowess; but, when the next trumpet sounded, and De Courcey drew his trusty sword, the French champion broke the barrier, and fled the field. The trumpets proclaimed the victory of the English king; but Philip protested against such claim, unless De Courcey gave some indisputable evidence of his surpassing strength. Accordingly, a stake being set up, and a shirt of mail and helmet of steel placed thereon, the champion was directed to prove his sword upon this new adversary. Casting a stern glance at both monarchs as they stood beside each other, he raised his sinewy arm, and, with a single blow, cleft the helm, shirt, and stake, so far down that none but himself was able to pull out the weapon. King John, astonished at this extraordinary proof of De Courcey's chivalrous qualifications, restored him to his title and rank and possessions; adding, that he was prepared also to grant him whatever favour he might prefer. "Your generosity," replied the victor, "has placed me beyond any desire of further riches: I shall only ask, therefore, that it may be permitted to myself and my successors to remain covered in the presence of royalty." His request was granted, and, to this day, his descendants, the Earls of Kinsale, enjoy exclusively the privilege of wearing their hats in the presence of the sovereigns of Great Britain.

Another Irish giant and chieftain, but of more genuine Hibernian origin than De Courcey, exhibited his military qualifications by a proof still more unequivocal—this was Fingal, or Fin-mac-cumhal, general of the Irish militia. When this puissant soldier was setting out upon an expedition against the enemies of his country, a mysterious-looking person joined the cavalcade, and entered into familiar converse with the chief. They very naturally discoursed of the profession of arms, and the man of mystery, in the vehemence of argument, exclaimed, "Unless your sword can cleave that mountain, it shall not subdue the multitude of your enemies." Fingal immediately smote the rugged cliff, and cleft it to the very base.*

A tradition, preserved in the San-tsae-to-hwey, gives the following version of the Proof-rock legend of Hoo-kew-shan.† "Heuen-tih, prince of Shuh, one of the three

* Vide Wright's Guide to Wicklow—Glendalough.

† How-kew-shan, a travelling palace of the emperor, is in the province of Keang-nan.

rival kingdoms, was invited by Sun-kwan, the designing monarch of Eastern-woo, to visit his territories, and espouse his sister; but the real object of this flattering invitation was to obtain possession of the prince's person. Heuen-tih, an honourable and unsuspecting man, adopting the advice of Kung-ming, called also in history, Choo-ho-leang, a sort of Chinese Machiavelli, cheerfully passed the frontiers, and proceeded to the palace of the treacherous Sun-kwan; where his manly appearance was highly pleasing to the queen-dowager, although at first indignant that she had not been consulted in the choice of a husband for her royal daughter. A grand banquet was prepared in honour of the princely guest; but the wicked host caused the pavilion in which it was spread to be closely surrounded by a body of armed men, intending to seize the prince, and throw him into a dungeon. This iniquitous attempt, however, was completely frustrated by the personal bravery of a single man, the gallant aide-de-camp of Heuen-tih, who, perceiving that treachery was intended, suddenly entered the royal saloon with his sword drawn, and, placing himself before his master, declared that they should not be made prisoners alive. This resolute conduct arrested the project, and the queen-dowager being made acquainted with the circumstance, did not hesitate to upbraid her son with having dishonoured his royal race, violated the rights of hospitality, and blighted the fair prospects of a sister's happiness.

He who had been guilty of such baseness felt little reluctance in employing falsehood in his defence; and, having given a specious explanation, protested that himself and his minister, Cha-yn, were ready to complete their promise in the most entire manner, by conferring the hand of the princess Sun-foo-jin upon their valued guest This, however, was but the first movement of a second plot for the prince's destruction, for they now calculated upon his becoming so much intoxicated by the pleasures of a luxurious court, that opportunity would not long be wanted for effecting their base objects.

It was immediately after his escape from the dagger of the assassin, that Heuen-tih, having laid aside his robes of ceremony, was walking in front of the palace, when he observed a large rock lying beside the broad pathway. His extraordinary fortunes occupied his thoughts at the moment, and, drawing his sword, and looking up to heaven, he said, "If I, Lew-pei, am destined to revisit my capital, King-choo, and acquire entire possession of the empire, may I cleave this rock in two with a single blow!" While he yet spoke, he smote the rock, from which a perfect blaze of light flashed forth, and cut it in two. Sun-kwan, who stood behind him unperceived, and closely watched his movements, now advanced, and inquired what cause of anger he could possibly entertain towards the stone. "My years," replied he, "are now three or four lustre, yet I am unable to defend my country from the invader: this reflection has filled my heart with pain and sorrow. The honourable alliance which I have just formed with your illustrious family has again, however, awakened my ambition, and I resolved on asking heaven to give me, as a sign or prognostic that I should one day defeat my enemy Tsaou, power to split this rock at a single blow of my trusty sword; and heaven has granted my request."

Estuary of the Subea, or Ning for river

THE CHISWICK PRINTING AND BOOKBINDING COMPANY LIMITED

The false-hearted Sun-kwan, believing the story to be a mere invention, resolved to test its authenticity; declaring, that he too had asked heaven for a similar sign, as to whether he should partake of the glory of subduing the grand usurper, and of retaking King-choo; and that he also would prove his sword upon the rock of fate. He spoke, and, letting fall his shining blade, the rock was completely rent from top to bottom. Ten characters, graven in the stone, commemorate the extraordinary event, and an elaborate native poem celebrates the praises of the princes, whose fate was so mysteriously connected with the Proof-sword rock.

ESTUARY OF THE TA-HEA, OR NING-PO RIVER.

Bare the rugged heights ascending
Bring to mind the past,
When the weary voyage ending
Was the anchor cast.

L. E. L.

The scenery at the entrance of this noble tidal river is truly magnificent, from the loftiness and forms of the hills, and from the broad expanse of its waters, which are almost constantly in a state of agitation. These naturally picturesque features are still further improved by the construction of irregular works of defence upon the most conspicuous eminences. At a little distance, the embattled tower, bristling with artillery, resembles the strong hold of some powerful chieftain, who is always in an attitude of defence against assaults, of which his own aggressions have been the occasion. The currents that are caused by the obstruction of the Chusan Islands, by the efflux of the Ta-hea's waters, and the influx of a tide setting always strongly, produce and maintain a surface of considerable agitation, and whose navigation by boats is uniformly attended with danger. But these interruptions tend in no moderate degree to heighten the picturesque character and solemn effect of the splendid panorama which the whole estuary presents.

It is now upwards of a century, since the British merchant first became acquainted with the advantageous commercial position of Nin-po-foo, and felt the regret to which disappointed industry becomes necessarily a prey, arising from the inactivity of his own government, and stupidity of the Chinese. In the year 1701, we had a factory at Ting-hae, and were allowed to look along the highway of commerce that led to Ning-po; but entrance into, or direct trade with that noble city, was forbidden, under pain of the bowstring, or the axe, or the squeezing apparatus. Many opportunities, however, were then afforded of forming acquaintances, and even friendships, with the most eminent of the Ning-po mandarins; for many, and those the wealthiest, sated with business, sought rest and retirement from the cares of the world, on the beautiful

little island of Kin-tan, which rises somewhat precipitously in the embouchure of the Ta-hea; and immediately in front of which a British man-of-war is represented, in the accompanying view, towed by a steam frigate through the rapids. There British subjects were permitted to land, and the indulgence led to that intercourse, which was ever afterwards remembered with pleasurable feelings.

One of the headlands that look down upon the entrance of the Ta-hea, is covered with tea-shrubs to its summit, and the mulberry tree constitutes the chief ornament of the scene on every side. These indigenous products have conferred the greater portion of their wealth upon the inhabitants of this district, which is the very centre of their profitable cultivation. Here, therefore, foreigners were first induced to seek for the privilege of trading with the natives—silk and tea, China's boasted products, being obtainable in a better condition, and at half the cost they bring at Canton. But folly, bigotry, and cowardice repudiated the enterprise of Europeans, and an imperial edict not only denied admission to Ning-po, but expelled our trade from Chusan Islands, and limited it strictly to Canton. Against this illiberality an appeal was made in 1736, by a party who chartered the "Normanton," and attempted to conciliate the authorities of Ning-po; but their resolution and perseverance only exasperated the mandarins, who now destroyed the factories of Chusan, and prohibited their countrymen from supplying foreign ships with provisions.

Even this rejection and discouragement failed to extinguish British commercial enterprise, for, Mr. Flint ventured to renew negociations at Ning-po, although warned of the perilous consequences of such an attempt by the Cantonese authorities. His efforts proving abortive, he proceeded to Peking, where he was deceived by the hypocritical mandarins, with assurances of the most friendly character; and, on his return to Canton, contrary to every obligation of truth, honour, or national dignity, he was seized, transferred to Macao, where he was thrown into prison, and, after two years' incarceration, sent back to England.

Lord Macartney visited this Chinese archipelago, and met with a continuance of that courtesy, which his prudence and address elsewhere obtained for him amongst these very prejudiced people; but, their apprehension of his discovering how accessible Nanking was to a British fleet, induced them to misrepresent the true character of the Ta-hea estuary. That embassy, therefore, added nothing to our knowledge of this valuable inlet, decidedly the most advantageously situated for commerce with foreigners, amongst all the populous places of the empire.

An expedition undertaken in the ship Amherst, augmented our hydrographic information of the Chinese coast, and searched the recesses of the Ning-po harbour;* but the achievements of the English in the opium war of 1841–42, opened the harbour and the river, and the trade of this beautifully-seated city, not to Britain only, but to the civilised world.

* Vide "City of Ning-po, from the river."

The Great Wall of China

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED

THE GREAT WALL OF CHINA.*

O'er field and flood, o'er mountain, plain, and vale,
Like that vast dragon of a perish'd world,
Its hydra-heads of war and stony trail
Invasion daunt, and mock at hosts unfurl'd.
The Roman† thus did Afric's snake arrest,
And the flush'd legions check, that fated Carthage press'd. C. J. C.

A RUDE state of society, the wandering habits of uncivilized nations, and a wrong estimate of the quality of vengeance, may have rendered defensive military architecture both necessary and effectual in the early ages of mankind. Simple earth-works for such objects still survive in many countries, the annals of whose primitive people have become either confused or extinct; besides, have not the Medes, Syrians, Egyptians, Romans, Picts, and Welsh, left abiding evidence of the confidence which they placed in mural protection? Eastward of the Caspian sea a boundary wall was built by one of the successors of Alexander the Great; and Tamerlane, too, did not despise the security which such structures afforded. These two latter lines of separation and defence, like the great wall of the Celestial Empire, were drawn, to restrain the sudden irruptions of nomade Tartars. In all instances, however, in which the authors of these great records of past time can be determined with certainty, the painful fact is presented, that in the most absolute tyranny, and in the most abject slavery, such structures had their origin. This truth detracts considerably from that feeling of pleasure with which the antiquary pursues an inquiry into their origin, and reduces the investigation to the motive which actuated some barbarian conqueror, who had succeeded in trampling upon the liberties of millions. Voltaire views the Pyramids of Egypt as so many monuments of slavery, under the weight of which, like the tomb of king Mausolus, the country long continued to groan. And is he not justified in his conclusion, if the story told by Herodotus be true?—"In one of the pyramids of Gizeh," says this ancient historian, "are entombed the bones of Cheops; in another, of his brother, Cephrenes. One hundred thousand men were employed during twenty years in raising the greatest of these enormous works; and from that period the memory of Cheops has been held in the utmost detestation by the Egyptians." Such also are the feelings and recollections associated with the formation of the Chinese wall. It is said that every third man in the empire was drafted, and obliged to assist in the building—that, being scantily supplied with food, four hundred thousand died of hunger, ill-usage, and excessive fatigue; and, the Chinese sentence which commemorates these miseries, characterizes the work itself as "the annihilation of one generation, but salvation of a thousand." Nor can the slavery of the Egyptians,

* Wen-li-tchang-tching, "The Great-Wall of the Ten Thousand Li." It extends from the shores of the Gulf of Pechele, 3½ degrees east from Peking, to Sening, which is 15 degrees west of that city.

† Regulus.

in constructing the pyramids, be compared with that of the Chinese in obeying the commands of their imperial taskmaster, if the quantity of matter raised, and put together by manual labour, in each case, be admitted as the criterion: for, "the materials of all the dwelling-houses in Great Britain, allowing them to average on the whole two thousand cubic feet of masonry, would be barely equivalent to the solid contents of the Chinese wall."*

Before the Mantchoo Tartars subjugated China Proper, the Great Wall, one of the most gigantic, yet perhaps one of the most senseless conceptions that ever occupied the human intellect, was the northern boundary of the empire; and it owes its foundation to Chi-Hoang-Ti, of the fourth Tsin dynasty, who ascended the throne two hundred and thirty-seven years before the birth of Christ, and was the first universal monarch of China. Finding the petty princes of Tartary troublesome to his frontier subjects, he sent an army against the former, and drove them into the recesses of their mountains, and employed the latter, during this interval of rest, in building a rampart to exclude all freebooters for the future. Some Chinese historians who abhor the memory of this fierce despot, deny him even the unenviable merit of being the sole projector of this vast work, asserting, that he only built the portion that bounds the province of Chen-si, the other parts being raised by the different potentates whose respective kingdoms they enclosed. This opinion, however, is not sufficiently supported, and history now concedes to Chi-Hoang-Ti the undisputed authorship of this "wonder of the world."

It might also be argued, from the general character of this fiery prince, that he was, most probably, the real originator of this colossal project. The quality of his ambition, as well as of the chief actions by which he is remembered, lend an air of probability to the statement. Having put all the Tartar princes of the neighbouring territories, and all their male relatives, to cruel deaths, with the exception of the king of Tsi, whom he enclosed within a pine-grove and left there to perish, he united their dominions to his own. His next great public act was the colonizing of the Japan islands, by sending thither three hundred young men and women, under the conduct of a gallant naval officer, who soon, however, threw off his allegiance, and made himself sovereign lord of the territory. The construction of the Great Wall would have been more than sufficient to have perpetuated this monarch's fame, and most tyrants would have been content with such a stupendous monument: but, such was the insatiable ambition of Chi-Hoang-ti, that he resolved not only on immortalizing his own name, but on annihilating those of his predecessors. To effect this most ungenerous object by a single blow, he caused all the books in which the lives and actions of former emperors were recorded, to be committed to the flames, with a degree of infamy unparalleled perhaps in history, except in the instance of the Alexandrian library, which the Caliph Omar is said to have destroyed in a similar manner.

* "To give another idea of the mass of matter in this stupendous fabric, it may be observed, that it is more than sufficient to surround the circumference of the earth, on two of its great circles, with two walls, each six feet high and two feet thick."

The eastern end of Chi-Hoang's wall extends into the Gulf of Lea ou-tong,* in the same latitude nearly as Peking. It consists of huge blocks of granite, resting on piles or pedestals supposed to be composed of the hulks of ships filled with iron, which the emperor caused to be sunk in the sea as a secure foundation.† Extending westward, its fronts are finished with perfect accuracy, the workmen having been warned, on pain of death, to close the joints with such exactitude that a nail could not be driven between them. The style of building resembles that exhibited in the walls of Peking, and of other fortified cities, the dimensions, however, being considerably greater. Its average height is twenty feet, including five feet of parapet rising from the platform or rampart, which is fifteen from the ground-level. The thickness at the base is twenty-five feet, and on the platform fifteen. The structure consists of two front or retaining walls, two feet in thickness, the interval being filled up with earth, rubble-stone, or other loose material. To the height of six feet, the fronts are of hewn granite; the upper part entirely of sun-dried brick of a blue colour. The platform, which is paved with brick, is approached by stairs of the same material, or of stone, ascending so gradually that horses do not refuse to tread them. In the province of Pecheli, the wall is terraced, and cased with brick; as it enters Chensi it begins to be of inferior workmanship, sometimes only of earth; but, on the side of Cha-hou-keou, to which the Muscovite merchants come direct from Selingisko in Siberia, it is again of stone and brick, with large and strong towers always garrisoned. From this point southward, military posts are erected along the banks of the Hoang-ho, in which guards are maintained, to keep the boundary between the neighbouring provinces of Chan-si and Chen-si, and prevent the navigation of the river by hostile tribes. Passing the Hoang-ho into the province of Chen-si, the wall is generally of earth, in some places quite obliterated, but, in remarkable passes it is defended by either towers or large towns,‡ where military mandarins, with a strong force, are usually stationed.

* "Our line lay along the shore of Tartary, where the Chinese wall meets the sea, not at the point generally supposed, but at a large town apparently a place of great trade. This great work is seen scaling the precipices and topping the craggy hills of the country, which have along this coast a most desolate appearance. Some of the party who went in-shore in the steamer to within two miles' distance, made the discovery that the opinion hitherto received from Lord Macartney's works, that the wall came down abruptly into the sea, was erroneous, as it traverses a low flat for some miles from the foot of the mountains before entering the town, which stands upon the water's edge."—*Lord Jocelyn's Journal, &c.*

† The French missionaries who visited China in the eighteenth century, brought home a perfect representation of the whole Chinese wall, beautifully drawn on satin. The original has been mislaid, but copies are preserved in the public libraries of Paris. When the emperors of the Ming dynasty had succeeded in expelling the descendants of Kubhli Khan, the Mongol conqueror, a second wall was built to the west from Peking, and considerably within that of Chi-Hoang-Ti. Besides this, a stockade or palisade, seven feet high, extends from the sea-extremity of the wall, enclosing the Mougdon district of Leaou-tong; but these defences, scarcely sufficient to check the midnight thief, should not be confounded with the Great Wall of China.

‡ Such are, Qu-hing-hien, Ning-hia, Lan-tcheou, Kan-tcheou, Seu-tcheou, Si-ning.

Notwithstanding the frail character of the materials in several places, this great national work, fifteen hundred miles in extent, has undoubtedly endured for two thousand years, with but indifferent care and little restoration; in fact, the union of the countries on different sides of the wall, under the same dynasty, has rendered its aid no longer necessary, and occasioned, therefore, its total neglect. There was a time when a million of scimetars glittered along its length from east to west, but all fear of invasion having subsided, government is now content with guarding the chief passes that communicate with foreign countries. Wherever a river was to be passed, an arch or arches of solid masonry was thrown across, protected by iron-grating, that dipped a little into the waters, and effectually obstructed navigation, or rather ingress; where mountains occurred, the wall was made to climb their most rugged fronts, and in one instance reaches an elevation of five thousand feet above the sea. Wherever the nature of the ground rendered invasion easy, there the wall is double, treble, or as manifold as the necessity of the case would appear to demand.

The principal gates are fortified only on the side of China, and there protected by large flanking towers; at intervals of every hundred yards along the wall stand embattled towers, forty feet square at the base, thirty at the height of the platform of the wall, and having sometimes one, sometimes two stories, above it. The first gate, or first towards the sea-termination of the wall, is called Chang-hai-keou. It is beautifully situated on an extensive plain, and memorable in history for the perfidy of its commandant, who was the first to invite the Tartars of Leaou-tong to invade his country. The other remarkable entrances are Hi-fong-keou, Tou-che-keou, Tchang-kia-keou, the two latter the accustomed routes of the Tartars who visit Peking, and Kou-pe-keou, through which the emperor Kang-hi generally passed to his summer-palace at Zehol in Tartary, and by which the embassy under Lord Macartney had the good fortune of being conducted to the same imperial residence.

Two views* of the Great Wall have been carefully taken by European travellers: the one, at Koo-pe-koo, (Kou-pe-keou,) which is given in the accompanying illustration; the other by the draughtsmen who attended the Dutch embassy under Isbrand Ydes in the year 1705. These embassies, representing different foreign courts, could not have conspired to deceive their respective countries in describing this colossal labour; and, even if they had, we have still the evidence of the French missionaries, who brought home a sketch of the whole line of vallation. This mass of evidence, this concurring testimony of different men in different ages, is more than sufficient to overturn the vain suspicions of some literary sceptics, who would conclude, from Marco Polo's silence, that no such work as the Great Wall of China ever had a real existence. But the following extract, from an ambassadorial journal, affords an *à priori* proof† that Marco Polo's silence is not to be ascribed to the non-existence of the wall, but to a very

* A third, taken by the draughtsman who accompanied the late expedition, is preserved at the Admiralty.

† Vide also the extract from Lord Jocelyn's "Six Months with the Chinese Expedition," in p. 31.

Bamboo Aqueduct, at Hong Kong

Aquedut de Bambou à Hong Kong — *Bambus-Wasserleitung in Hong Kong*

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED

different cause—his never having travelled so far north. "A copy of Marco Polo's route to China, taken from the Doge's library at Venice, is sufficient to decide this question. By this route it appears that this traveller did not pass through Tartary to Pekin, but that after having followed the usual track of the caravans as far to the eastward from Europe as Samarcand and Cashgar, he bent his course south-east across the river Ganges to Bengal; and, keeping to the southward of the Thibet mountains, reached the Chinese province of Chen-si, and through the adjoining province of Chan-si to the capital, without interfering with the line of the Great Wall."

BAMBOO AQUEDUCT AT HONG-KONG.

Could painter wish for fairer scene
Than beetling cliffs 'mid bowers of green,
With rivulet below;
Methinks a sylvan aqueduct,
His happy genius might instruct
Across the wave to throw.

C. J. C.

Few areas so limited include so many scenes of sylvan beauty as the sunny island of Hong-kong. The country immediately behind Queen-town is peculiarly rich in romantic little glens, or in level tracts, adorned with masses of rock, in the fissures of which the noblest forest-trees have found sufficient soil for their support.

These wood-crowned crags rise abruptly from wide-spread rice-grounds that closely encircle them; so that every spot in the varied surface of the isle is either reduced beneath the government of industry, or made tributary to the beauty of the landscape. There is one narrow gorge, down which a rivulet sluggishly glides towards the open sea, overhung by huge blocks of granite, piled up to a considerable height, and with a regularity resembling a work of art. A clump of luxuriant trees bestows upon it an interest of the utmost value to the picture; but its bold, rugged, and obtrusive attitude, contrasts strongly and singularly with the cultivated character of the surrounding view. Habitual industry has so far tutored the mind of every Chinaman, that this barren rock which lends shelter and ornament to the landscape, is made still further useful as the pillar for sustaining a simple aqueduct, by which water is conveyed across the gorge, and employed in the irrigation of a distant arid plain, which otherwise would have been doomed to eternal sterility. This work of art is an example of the perseverance which characterises Chinese industry, and the accustomed tact and aptitude with which it employs the most slender means, and appropriates the most unaccommodating materials.

The surface of Hong-kong is undulating, the climate sultry, the soil shallow; of the first quality advantage has been taken by encouraging the growth of timber in the

glens, within which the loveliest hamlets may be seen embosomed; the shade and the shelter of foliage mitigate, in some degree, the ferocity of a tropical sun; and, industry, unequalled in any other kingdom, has converted a soil the most discouraging into one the most productive. It is for agricultural purposes, chiefly, that such primitive contrivances as the bamboo aqueduct are employed; but the value and utility of this tree are so universally understood in the eastern parts of Asia, that, even were other materials present, they very probably would be repudiated.

The bamboo-cane* is a very beautiful and a very elegant species of reed, hollow, round, straight, having knots on the stem at every ten or twelve inches, alternate branches, spear-shaped leaves, and sometimes attaining a height of forty feet. A native of the tropical regions of both hemispheres, it however attains more complete maturity in the east, where it is held in the highest estimation, and devoted to infinite uses. We have shown in the illustration that the stem, when bored, is made a conduit for water; the strongest serve as stakes to fence enclosures of every sort, and as poles for palanquins and doolies, in which masters are commonly carried by their servants in Oriental countries; the leaves are generally placed round the tea exported from China to Europe, and the young shoots of the tree have long served in Great Britain as favourite walking-sticks. The Malays preserve the young and tender shoots in vinegar and pepper, to be eaten with other food; and the Chinese steep the sheaths and leaves in water, form them into a pulp, and from it manufacture paper. Baskets, boxes, and boats, are made from this valuable reed, as well as a frame-work which enables the possessor to float in the water. Chinese merchants seldom undertake a voyage unsupplied with one of these bamboo life-preservers, or swimming apparatus; it consists of four reeds crossed horizontally, leaving a space in the middle for the body; it is slipped over the head, and secured by a cord to the waist. Simplicity is in all cases, but especially in those where presence of mind is likely to forsake us, of the first importance; and, as no floating apparatus can exceed the Chinese in this chief quality, so none comes better recommended to the mariner.

Nor do the advantages of the bamboo terminate with these now described. It is employed for masts, poles, sails, cables, rigging, and caulking; and, when insubordination makes its appearance amongst the crew, it is the instrument in the hand of power which cures or extinguishes it. Some only of its rural purposes have been already noticed; it is also introduced to embellish the garden of the prince—to cover the cottage of the peasant; it is employed in carts, wheelbarrows, water-wheels, sacking to hold grain, and various other objects. Besides serving for aqueducts from hill to hill, bridges to continue land-transit are successfully and gracefully formed of this beautiful tree. In Java, "the bridges were universally constructed of bamboo, and covered with bamboo mats; their lightness and elasticity give them the appearance of being insecure; this is, however, by no means the case, unless suffered to remain too long without repair: the sudden and frequent swelling of the small streams, from heavy showers, would undermine bridges of

* Bambusa Arundinacea

Punishment of the Bastinado

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more solid construction, which, from being of more expensive materials, would not be so readily or so attentively repaired."*

There are few objects or purposes to which Chinese industry cannot appropriate the bamboo-cane; its extensive application to architecture, agriculture, navigation, manufactures, and even as food, have been described; its appropriation to domestic conveniences is equally universal. Almost every article of furniture in a Chinese habitation is made from the bamboo: chairs, tables, screens, bedsteads, bedding, paper, various kitchen utensils; and it is by the friction of two pieces of cane that the servants obtain light or fire at early dawn in almost every house in China.

PUNISHMENT OF THE PAN-TZE, OR BASTINADO.

Art thou a man ?—So is the wretch that lies,
  Trampled, and rack'd, and bleeding at thy feet.
Art thou a man ?—Regard thy destinies;
  Nor worse than hound thine erring brother treat.
The spaniel howls and fawns while you chastise;
But *hate* swells vice, when man like dog is beat.

C. J. C.

Destitute of the knowledge of Christian ethics—unacquainted with the science of political economy, as understood and practised in the civilised kingdoms of the western world, the Chinese are, nevertheless, the most tractable subjects in the universe. This end has been obtained, and preserved through thousands of years, by the peculiar character of the Chinese despotism. This principle of ruling—this basis of national subordination, political, military, and civil, is "the patriarchal theory of government." In a family during the infantile state, dependence and inferiority are conceded; and the parent, having obtained the silent recognition of his rule, enforces it in the more advanced stages of life; nor is the child ever supposed to be released from the bonds and obligations of filial duty and affection. To this system of parental authority the imperial government of China is analogical. The emperor is father of his people, as a parent is of his children. When he chastises them for neglect or delinquency, they are taught to believe that he acts with reluctance, and that the correction which he inflicts is for their personal benefit. His mandarins, being delegates of his power, are received with the same sentiment of filial devotion; and it is this morbid morality that saves these self-sufficient functionaries from the retaliation which their tyranny so frequently

* Journal of an Embassy to China, by Sir Henry Ellis.

deserves. Pursuing the analogy—as parents punish, and even kill, their offspring and their slaves for disobedience, theft, or petty treason, so may the *Pater Patriæ*, or his representatives, act under similar circumstances. And, although capital punishments are rarely inflicted, and no monarch that we read of exercises the prerogative of mercy more meritoriously than the Celestial Emperor, yet the influence of its terror, aided by the whip and bamboo, succeed in preserving the most extraordinary and admirable tranquillity, and in the most densely peopled country in the world.

The Pan-tze, or Bastinado, is the punishment most frequently inflicted in every part of China, and for almost every species of offence, the number of blows being regulated by the magnitude of the guilt. The culprit is usually brought to some public place outside the city walls, and, in presence of a mandarin and guard of soldiers, beaten by slaves kept for the purpose. If the crime be serious, and a proportionate punishment to be inflicted, the criminal is held down by one or more slaves, while the chief actor furnished with a half-bamboo, six feet in length and about two inches broad, strikes him on the back part of the thighs. Upon the termination of this degrading ceremony, the offender, impressed with the habitual feeling that he has been flogged like a schoolboy for his future benefit, falls prostrate before the attending mandarin, and returns thanks for his parental vigilance and anxiety.

The missionaries who visited the Celestial empire in the early part of last century, seemed disposed to view the bastinado as a mere gentle correction, arising solely from kindness in the inflictor; and they thought also that the peasant had no grounds of remonstrance against its humiliating character, since the prime minister and the princes of the empire were also subjected to its wholesome discipline. But it would be vain, nugatory, and degrading, in this land of freedom and personal independence, to attempt any defence of so gross and debasing an act of despotism. It is a matter of doubt whether the prince who imposes, or the people who submit to this humiliating treatment, be the more despicable in the opinion of a Christian community.

The Pan-tze is rendered almost fashionable by the example of the court, and the universality of its application. "Each officer of state, from the ninth degree upwards to the fourth, can at any time administer a gentle correction to his inferior; and the emperor orders the bamboo to his ministers, and to the other four classes, whenever he may think it necessary for the good of their morals." The emperor Kien-Long ordered two of his sons to be bambooed long after they had reached to the age of maturity, and one of these princes afterwards succeeded him on the throne.

It is some satisfaction to the poor, that the rich are also included under the same criminal code; but, as the administration of the Pan-tze is often entrusted to men of cruel dispositions, the highest injustice constantly disfigures the whole executive system. A Chinaman generally submits with patience to his fate, but a Tartar never gives thanks to the mandarin, recollecting that his nation subdued the Chinese, and concluding therefore that they have no right to flog him. The paternal origin and nature of the bastinado are still more distinctly shown during the ceremony, the sufferer having the privilege of exemption from every fifth blow, if he demands it as the emperor's *coup-de-*

Temple of Buddha, Canton

grace; but what he gains by diminished numbers, he most probably loses by increased severity.

This degrading secondary punishment is evidently amongst the most ancient institutions of China; and its continuance is a palpable proof that civilization has been stationary for many centuries in that great empire. There was once a savage custom in the British army, of obliging a military culprit "to run the gauntlet;" that is, to pass down between two long ranks of men, every one of whom inflicted a lash upon him as he went. As such penalty was reserved for the most heinous offences only, the chastisement was often so severe that death was the inevitable consequence. This cruel practice, however, no longer disgraces our military code. In Russia, too, a punishment exists called the *knout*. It was at first inflicted privately, and by order of the court, but afterwards extended generally to the whole people.*

TEMPLE OF BUDDHA.

IN THE SUBURBS OF CANTON.

The tocsin's clang, the drum, the gong's deep boom,
And trumpet's bray, and bonze's awful cry,
In Buddha's name calls (like the voice of doom
To courts of death) the crouching votary.
Hark! with the din the groan of pain unites,
And crowns the music of his idol-rites.

C. J. C.

THERE are three ancient state religions prevalent in China, the principles of which have been explained with more elaboration and erudition, than their morals or their origin deserve. The first, or most orthodox, is that of Confucius (Koong-foo-tsze,) which is rather a system of ethics than a systematic faith, and never intended as a distinct theological structure, but as the basis or foundation upon which new theories might be built. The sect of Tao-tsze, or "Sons of Immortals," called also "Rationalists," embrace doctrines dangerous in practice and disreputable in precept: they exalt reason above revelation, from which they have evidently plundered their specious philo-

* The knout is even a more barbarous punishment than the bamboo. It is inflicted on criminals with a kind of whip called *knout*, and made of a long strap of leather prepared for the purpose. This instrument is a hard thong, about the thickness of a crown piece, and three-fourths of an inch broad, and tied to a thick plaited whip, which is connected, by means of an iron ring, with a small piece of leather fastened to a short wooden handle. With this whip the executioners dexterously carry off a slip of skin from the neck to the bottom of the back, laid bare to the waist, and repeating their blows, in a little while rend away all the skin off the back in parallel strips. In the common knout the criminal receives the lashes suspended on the back of one of the executioners; but in the great knout, which is inflicted in very heinous cases, the criminal is raised into the air by means of a pulley fixed to a gallows, and a cord fastened to the two wrists tied together; and sometimes the hands are so tied behind the back as to dislocate his shoulders when pulled up in that position. Many of the executioners are so adroit with the knout that they can make the punishment more or less cruel, by causing the criminal to expire by one or several lashes, according to their instructions.

sophy,—all recollection of the past, and thought of the future, being repudiated. This is that sect which, like the Cartesians of Europe, disgraced their philosophy by the pretended discovery of a nostrum, or specific, for the prolongation of human life beyond those limits which the wisdom and pleasure of the Creator had assigned. Lao-kung and Confucius were either contemporaries, or lived at a short interval from each other; but their doctrines are widely separated. The one sought to captivate the heart and the judgment by virtuous and rational theories—the other to surprise and to win them by means that ministered to the gratification of the passions. Time has disclosed the hypocrisy of one, but sanctified the dignity of the other: for the "Sons of Immortals" are little higher in national esteem than mountebanks and jugglers, while the *elité* of the empire are disciples of Confucius. The third predominant faith is the second in popularity; and however exposed to the ridicule, or rather pity, of those upon whom the light of revelation has beamed, it derives many of its maxims from the holy writings; the histories and prophecies of which have obviously been conveyed into China either by zealous missionaries or by travelled Chinamen.

These three theories of Confucians, Rationalists, and Buddhists must be viewed as totally distinct and separate sources, in each of which respectively a multitude of separatists or sectaries originate. Dissent appears to prevail in every country that has adopted a settled general form of worship, and discord has almost invariably attended its path; but in China this is not found to be the case. Here universal toleration is said to prevail:—yet how can the term "toleration" be appropriate, where "religion," to which alone Christians apply it, has *de facto* no existence? The aristocracy are disciples of the Confucian philosophy—the monarch bends his head and bows his knee before the golden shrine of Thibetian Buddhism; and idolatry prevails throughout the land.

Yu, the theory of Confucius, is purely philosophical,—*Tuou*, that of Lao-kung, fabulous,—and *Fo*, that of Bhudda, political. The first is merely the doctrine of the Stoics—the second, of the Epicureans—and the third, of Pythagoras. They have each separately borrowed their ruling dogmas from their favourite prototype, but all have combined in spoliating the ancient Scriptures.

Buddhism is most probably of Indian or Hindoo origin, but being expelled thence by the learning, zeal, and influence of the Brahmins, sought an asylum elsewhere. Its doctrines spread into Japan, Thibet, and China; in all which great countries, as well as in the island of Ceylon, it still exists. It is also asserted that the exiled priesthood visited Colchis and Mingrelia, and, passing thence into Thrace, there laid the foundation of those institutions which civilized the Hellenes and Pelasgi. According to Indian writers, Buddha, whose historic name was Tshakia-muni, was born under the reign of Tshao-wang, of the Tsheu dynasty, B. C. 1029, and died B. C. 950, in the reign of Mou-wang. Having initiated his disciple, Maha-kaya, in the mysteries of his doctrine, this priest became the senior patriarch of the religion, and is placed at the head of thirty-three holy Buddhists, whose names and chronological succession are carefully recorded. Buddha is regularly deified; and the patriarchs, several of whom voluntarily cast themselves into the flames, and expired in torture to attest their faith, are duly canonized and placed in

Chinese mythology. Maming, (in Chinese, *Phu-sa*—in Sanscrit, *Deva* Bodhisatua,) who gave names to the gods of the second class, is worshipped as the son of Buddha, and as born from his mouth, because by his eloquence he perfected and established his doctrines. Other patriarchs were also celebrated in India, from which Bodhichorma withdrew the last of all, and finding a safe retreat at the foot of the famous Sung mountain in China, there passed the residue of his exemplary life.

The wealth, influence, and resources of this ancient order, were inconceivably great. They were enabled, by the terrors of their doctrines alone, to raise up vast heaps of treasure, and to acquire immense gratuitous contributions of labour. The evidences of their influence upon the feelings of their followers is well attested by the gigantic proportions of the ruined temple of Boro-Budor, in Java, and by the five subterranean halls of *Pantsh-Pandu*, near the city of Bang, on the route from Guzerat to Malwa. It is from the Hindoo patriarch, who died in the fifth century of the Christian era, that the general Oriental histories deduce the establishment of Buddhism in the Celestial Empire, and the first ordination of those priests called "spiritual princes of the law;" but their account differs considerably from that of the Chinese. The Hindoos represent their saint as of royal race, and an avatar or incarnation of Vishnu. In the century that preceded our era, Buddhism was the predominant religion in India, and embraced, amongst others, by the famous monarch, Vikramaditya; but the triumph of Brahminism in Hindoostan was completed in the sixth century by the writings of Camavila Bhatta.

The Chinese origin of this contemptible creed, while it almost demonstrates the assertion made in the preceding page, that Confucius only designed his philosophy as the moral substructure of a religious fabric, assigns a much earlier date to its introduction than has just been stated. Amongst the sayings of Confucius that assume a prophetic tone, there is one that foretels the advent of some saint from the West. Ming-ti, of the Han dynasty, who reigned in the century before our vulgar era, influenced by this passage, despatched emissaries to India in search of the promised holy person. Their efforts were soon crowned with success; and they quickly returned, bringing with them, not one only, but a multitude of Buddhist priests, with their books, and their idols, and instruments of sacrifice and ceremony. These learned immigrants told a tale that the founder, who had abdicated his throne and retired to a monastery, was metamorphosed, after a life of prayer and abstinence, directly into the god Fo—his transmigration being an example of the metempsychosis, the medium through which his followers inculcate the doctrine of rewards and punishments. They added, that the queen-mother of this demi-god once dreamed that she had swallowed a white elephant, to which circumstance is to be traced the reverence paid to this sagacious animal in Pegu and Ava. Buddhism recognizes "three precious ones"—the past, present, and future: for Fo, "although one person, has three forms," analogous to, or identical with Buddha, Darma, and Sanga; that is, "Intelligence, Law, and Union." It is sufficiently evident that Buddhism, although so ancient, far-spread, and popular amongst the Chinese, is a mere concoction of traditions imported by crafty priests, and

precepts extracted from the sacred Scriptures. Their moral code partakes of the same character: it prohibits murder, or the act of killing, theft, impurity, falsehood, and intemperance.

But its plagiary from the Scriptures proceeds much farther. Amongst the countless idols that occupy the Buddhist and indeed all other temples, there is one that cannot fail to attract the notice of the Christian visitant; nor is his astonishment dispelled by the explanation which the Bonze gives of its origin and object. This is a female figure, usually represented with an infant in her arms, which they designate as *Tien-how*, "Queen of Heaven;" and also, "Shing-moo," "Holy Mother." The greatest care is employed in preserving this figure from injury: it is generally placed in a niche behind the altar, and veiled with a silken screen; and a glory, or nimbus, encircles its head. The legend says that a virgin having gone to bathe in the great river, left her garments on the bank, and on her return found a beautiful lotus flower lying upon them. Having eaten the flower, she bore a son, whom a poor fisherman educated, and the miracles which he performed established the divine origin of his birth. It is unnecessary to state the real source of this fable. The figure of the Shing-moo is sometimes in the attitude of prayer, sometimes upright holding the lotus-flower in her hand; at others, seated on the peltate leaf of that beautiful plant. In paintings, the Shing-moo is often represented standing upon the leaves of the nelumbium in the midst of a lake. Egyptians and Hindoos have also attributed an influence or charm to this remarkable species of water-lily, considering it emblematic of creative power. "The leaves of each succeeding plant are found evolved in the middle of the seed, perfect, and of a beautiful green. When the sun goes down, the large leaves that spread themselves over the surface of the water, close like an umbrella, and the returning sun gradually unfolds them. Now, as these nations considered water to be the primary element, and the first medium on which creative influence began to act, a plant of such singularity, luxuriance, utility, and beauty, could not fail to be regarded by them as a proper symbol for representing that creative power, and was accordingly consecrated, by the one, to Osiris and Isis, emblems of the sun and moon; by the other, to the goddess Ganga and to the sun." This coincidence is alluded to in the well-known Hindoo hymn to Surya or the sun—

> "Lord of the Lotus, father, friend, and king,
> O Sun! thy powers I sing," &c.

It may be supposed that the dedication of the lotus to sacred objects was prior to the introduction of Buddhism into China: for we find that the fable of eating the lotus-flower is ascribed to the mother of their first emperor, Foo-shee; nor is there any sect in the Celestial Empire which neglects to reverence the lady and the lotus; all concurring also in the belief, that it is from the flower of this lily that the bodies of their saints are to be reproduced.

Buddhism encourages its votaries by promises of sensual indulgence in the "Paradise of the West," and deters them from apostasy and sin by threats of the most painful corporal

punishment in their imagined Tartarus. The pleasures appear less attractive than those which Mahomet describes, the penalties infinitely more barbarous than those which other false doctrines menace. When the ten kings of darkness have passed sentence upon a soul in their shadowy hall of justice, the guilty are submitted to the most frightful tortures. Some are tied to burning pillars of brass—some are brayed in a mortar—others are sawn in two—liars have their tongues cut out—thieves their hands amputated, or are themselves cast upon a surface of knife-blades. The blessed, and the virtuous, having first witnessed these heart-rending exhibitions, which must prove no moderate penalty upon benevolent souls, ascend to paradise, and thence pass into other bodies; the guilty enter and animate the corporeal forms of lower animals, whose lots are of the most agonizing and unhappy character.

This system of fable, falsehood, and folly has many millions of admirers, and actually some millions of ministers, who assume the highest degree of sanctity and devotion to their calling. In every part of the empire are temples and monasteries of this absurd faith, sustained in some instances with an extravagance that is seldom exceeded by the followers of any other. In Canton there is one, situated a little to the west of the old English factory, less gorgeous in its decorations than those of Honan or Poo-too, but held in boundless esteem by the sect. The front, or entrance, consists of a low colonnade, ascended by a central flight of steps leading into a quadrangle, on one side of which is a long range of dormitories, on the other a gallery enclosed by railing, occupied by the "three precious Buddhas." Every frieze, or band, or panel that occurs in the architectural design, is inscribed with a sentence from the sacred writings, inculcating a moral precept, or alarming the indolence of the votaries. This practice is in itself a proof of the general knowledge of writing existing amongst the Chinese, for it is not confined to places of worship, where the hierophants are present to decipher the maxims—private houses, villas, entrances to all places of business, are also inscribed with the name or object of the building or locality. Passing from the first court, a second is reached, which is placed under the tutelage of two huge grim-visaged golden giants, in the act of gnashing their great teeth, and at the same time grasping their monstrous sabres. A third court is to be crossed, before the principal hall of the temple, the place of the high altar, is entered. In the centre of this apartment, which is less spacious than that appropriated to the Buddhist triad, is a pillar or pedestal of yellow gypsum, formed from a single block, and carved with a degree of skill and excellence scarcely to be surpassed. On its front panel is the figure of a female seated on a lion, and holding an infant in her lap; the character of the countenance is not Chinese, neither is the contour of the head. Above the square pillar rises a spiral cone, terminating in two elongated balls. The superiority of the design and perfection of the workmanship favour the conclusion that this exquisite sculpture is the production of foreign artists: but the avowed contempt in which the performances of strangers have always been held by the Celestials, presents an insurmountable objection. The temple-hall is an oblong area, the roof being sustained by wooden pillars resting on stone feet or pedestals. A spacious lantern admits a full flood of light, and drapery of richly-embroidered silk

depends from its outline, while midnight lanterns of various patterns hang from the cross-beam of the roof. An altar-table, encircling the pillar, is crowded with censers, vases filled with artificial flowers, burning tapers, and torches ready for illumination. Beautiful china jars are laid along at intervals, containing a fine blue earth, into which the joss-sticks are fixed, and beside them bowls or cups with sticks-of-fate for fortune-telling. The joss-sticks are combustible, and are constantly burning in the temples and joss-houses:—the sticks-of-fate are consulted by both sexes, and upon occasions of little as well as great importance. Before the altar, mandarins are frequently seen bowing their heads, sometimes striking their foreheads against the pavement; a ceremony generally, and not unnaturally, followed by a deep groan. Around are loiterers, musicians, servants waiting to hold umbrellas over their mandarin-masters' heads, even during the solemn ceremony of knocking them against the stone, besides numerous officials of the temple. The chief duty of the latter is to strike a tremendous gong, and beat a deep-toned drum of monstrous size and covered with ox-hide, while a great bell is tolled occasionally, and small ones rang without cessation, to arouse the votaries, and perhaps the sleepy gods themselves are also included in the vain expectation.

It would be an endless task to describe the number of objects that fill these idol-houses, and an impossible one to explain with truth and accuracy the ideas attached to the worship of each image: the very hierophants themselves are ignorant of the origin of the majority; and the votaries of this polytheism, so long habituated to image-worship, select from the multitude of their gods, the one most pleasing to their own conceptions, and bestow upon it the largest share of their mistaken veneration.

IMPERIAL PALACE AT TSEAOU-SHAN.

How pleasantly bestud dark Lomond's wave
Her tufted aits, by builder's art unbroke!
Her trimly-terraced group how smiles to lave
Blue girdling Maggiore! But, to yoke
On islet-cluster man's and nature's best,—
Come, sail (our bark shall waft) on golden Keang's breast.

C. J. C.

About three miles north-east from Chin-keang-foo, the provincial capital of Keang-nan, from the broad bright waters of the Yang-tse-keang, rise the picturesque and precipitous rocky islets called "the three hills of King-kow."* Nature has been bountiful to them in all respects, and, from immemorial time, they have also largely partaken of the smiles of their imperial rulers. These are the "Kin-shan," or "Golden Island"—the "Pĭh-koo-shan," and "Tseaou-shan." The first, perhaps one of the most romantic and

* King-kow means "the Mouth of the King River;" a name applied to the Yang-tsze-keang.

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agreeable localities in the empire, was anciently called "the Floating Jade," but auriferous veins being discovered in its rocks, it received its present appellation. Here also is a fountain of the purest water, from which the mandarins of the surrounding country are supplied; and a faithless messenger, who once endeavoured to impose upon Le-tĭh, the imperial prime-minister, by substituting water from a well at Shih-tow, for the crystal draught of the "Chung-ling," paid the penalty of his indolence and temerity. Near to the summit of the Kin-shan is the celebrated mound of Pei-tow, of the Tang dynasty; while, impending over the Pool of the Dragon King, and close to its shores, is the Shen-tsae rock.

The Tseaou-shan rises with even more abruptness and varied forms than the Kin-shan. Enclosed by high cliffs, landing can only be effected at one point, where means of debarkation have been formed in the rocks, and whence communication with the palace, the temples, and different buildings on the island is obtained by flights of countless steps. Tseaou-yin-sze-kwang, the recluse Tseaou-kwang, or Tseaou-sëën, a mandarin of ancient ancestry, in the district of Hotung, of profound learning and austere habits, and who lived about the close of the Han dynasty, suddenly renouncing society, withdrew in secret from the imperial capital to a concealed asylum on a little island amidst the waters of the great Keang, that now records his name. On this island he dwelt in the utmost seclusion for many years, a devotee, or, more properly, a misanthrope—the locality of his hermitage being kept secret from his former associates, his relatives, and his friends. He here erected a cell or chapel, which still remains; and close by it he built a lowly hut of turf, and thatched it with matted grass. To guard still further against the chance of discovery, he laid aside his appellation of Heaou-jen, and adopted that by which he is known to the story-tellers of his country. In this sequestered spot he might have passed his useless and inglorious life, and gone down unnoticed to the tomb, had not an accidental fire destroyed his home, and disclosed to the navigators of the river the presence of an inhabitant of the rock. After this event he was seen wandering from crag to crag almost in a state of nudity, and often observed reposing, amidst the winds and the snow, upon the unsheltered earth. His real rank and character being now ascertained, commissioners from the emperor landed on the islet, and proceeding to the glen chiefly frequented by the recluse, there summoned him to return to court by an edict three times repeated. Their invitation was unavailing; Tseaou had forsaken the busy haunts of man, and the ambassadors returned with his refusal to their illustrious master. The scene of this interview is called in commemoration, "The San-chaou-tung," or "Ravine of the Three Citations;" and around are seen a number of upright stones standing at regular distances, which legends call "the Councillors of Heaou-jen." To those who have visited that singular pagan relic in Cornwall, called the Hurlers, the scenery of the Ravine of the Three Citations will be at once familiar.

Tradition or legendary lore is not the sole authority on which the story of Tseaou's hermit life depends; his biography has been carefully collected by Tsae-yung, who wrote the narrative of his long concealment.

Nothing can exceed the picturesque irregularity of the surface of this isle; and, so established has this sentiment of admiration become in the empire, that a mural tablet at the gate of the temple of Tsin-tse declares this rock to be "the first and the fairest of all the hills on earth," Too-woo-kung being subscribed as the author of this brief but laudatory memorial. Ascending the rocky flights that lead from the landing-place to the grottoes in the hill, the words FOW YUH are perceived cut in the tall cliff in characters large and legible, graven by Chaou, who flourished under the Sung dynasty. Immediately in front of this "handwriting on the wall," another projecting crag is inscribed "SHIH-PING," (the Rocky Screen,) and this characteristic name sufficiently describes the value of the eminence as a protection against the winds that sweep across the river's course from north to south. Tseaou's chapel, which lends its still-abiding form to verify the tales of tradition, is known as the "Kwan-yin-kŏ" or "Gallery of the Goddess of Mercy;" in front is a rich plantation of bamboos, between the pillary stems of which the graceful form of the Golden Island may be traced. On the eastern slope of the island stands the "Keih-keang-ting," Drink-river Hall, the site of an ancient pagoda which was destroyed by fire in the reign of Hung-woo, the first emperor of the Ming dynasty, which preceded the present Tsing or Tartar; a Hall of Ancestors, was erected from its ruins. On the highest peak is the "Ta-pei-ting," or "the Shen-tsae Hall," belonging to the Sung dynasty; its site was anciently occupied by the "Lo-han-yen," that is, the mountain-terrace of the immediate disciples of Buddha. This title the emperor Le-tsung, of the Sung dynasty, caused to be written "in three large characters" to attract the attention of after ages. From this very elevated station the view of the three islands, of the picturesque and unequal country around Chin-keang-foo, of the winding waters of the Yang-tze-keang, and the vast extent of landscape which the coup-d'œil comprehends, is unrivalled in all the central provinces; here, says a Chinese topographer, "the eye in the heavens has no limit but the span of the clouds—nor on the river, but the wind-blown sail."

Hallowed by antiquity, reverenced from its religious or superstitious associations, and wrapped in all the interest that the most romantic legends can impart, the imperial ruler of the Chinese, with an admirable taste, directed that ruin should withhold its ravages amidst the walls of the pagoda, and chapel and hermitage on Tseaou-shan; that the ancestral halls should be restored, and apartments suitable for the reception of majesty, during official visits to the province of Keang-nan, be constructed and maintained. This felicitous command has been complied with: and the emperor, in the spring and autumn of the year, enjoys the refreshing breezes from the Yang-tse-keang in his gay pavilion on the rock, or witnesses from its casements the sport of fishing with the trained cormorant. "We saw," says a modern traveller, "on the Paou-ying-hoo, an extensive swamp or lake on our right, five or six boats crowded with the fishing-birds, which they called *Yu-ying*, 'fishing-hawk,' and others *Yu-ya*, 'fishing-duck,' without much regard to physical accuracy. We prevailed on one of the men to bring his boat close to the shore, and had a narrow view of them. They stand about as high as a goose, but are not so heavy in make, with a very long bill, the upper mandible of which is hooked at the end, like all birds that prey on so slippery a subject as fish. Their colour on the back is

darkish, approaching to black, and they appear to be something between a pelican and a cormorant. The people were very unwilling to sell them, and with sufficient reason, as the difficulty of training them for the service of the fishing-boats must be considerable. They were all secured by the leg, and some had a ring fastened loosely round the neck to prevent their gulping the fish." To the ring a cord is attached, also tied to one of the legs, and whenever the diver loiters, he is pulled towards the boat, into which he is lifted by a long bamboo cane having a hook at the end of it. The bamboo, after the manner of Chinese legislation, is frequently applied to the cormorant's back whenever he becomes lazy, and its effect in sending him down is instantaneous.

Tseaou-shan is readily distinguished from the two islands adjacent, not only by its rude rocky stages, but by a number of large characters cut in the cliff, a little above the water-level, and known as the Eu-ho inscription, as well as by two tall slender rocks, resembling the Needles off the west end of the Isle of Wight, which the Chinese call *Hae-mun*, "the Sea Gate."

RAREE-SHOW AT LIN-SIN-CHOO.

"Why is a handsome wife adored
By every coxcomb but her lord?—
From yonder *puppetman* inquire,
Who wisely hides his wood and wire."

SWIFT.

THE IMPERIAL CANAL commences, correctly speaking, at the city of Lin-sin-choo,* in the province of Shan-tung; but, a propensity to exaggeration has induced the Chinese to include, in their representation of its extent, all the navigable rivers, which form a large portion of this great line of inland navigation. They pretend that it originates northward at Tien-sing on the river Pei-ho, and terminates southward at Hang-chow-foo in the province of Kiang-nan, which is not exactly the case: for the north terminus of the *Cha-ho*, or "river of flood-gates," is not higher up than Lin-sin-choo. There the Pei-ho communicates with the canal openly, and evenly, without lock or dam;—and, along its course, which, however, is improperly described as a reach of the canal, the gentle current is arrested at intervals by flood-gates of native invention; they consist of two stone piers or jetties, about thirty feet apart, between which loose planks are let down in guiding grooves. These partitions seldom occasion a difference of a foot in the level of the water, and, to protect and manage them, a strong body of soldiers, or military police, is always stationed near the banks. Their guard-houses are amongst the most interesting objects along the line of this sluggish river, which traverses a flat, swampy, and rather thinly-peopled country. The vicinity of Lin-sin-choo has long been the rendezvous of carriers, who here transfer their burdens from one description of junk to

* Also written Lintsinchow.

another,—exchange commodities, engage and dismiss trackers, or transact other matters, necessarily connected with an *entrepôt* so centrally situated for inland trade. Seated at the head of the Imperial Canal, the great commercial highway of the empire, this city has acquired and still possesses a degree of veneration; and, it is the opinion of European travellers that the splendid pagoda of nine stories, which here adorns the landscape, was erected to mark the entrance of the Cha-ho, and perhaps commemorate its opening. In this light it may be viewed as a beautiful monument of a great and useful public undertaking; but if its destination be analogous to those of all similar structures in this land of polytheism, it deserves like them to share the universal contempt of many creeds. In form, the pagoda of Lin-sin-choo is octagonal and pyramidal; the basement story is of porphyritic granite, the upper, of glazed bricks beautifully and exactly fitted together. A winding staircase of one hundred and eighty-three steps conducts to the highest stage, from whence a very extensive prospect is obtained over the meeting of the waters, of the admirable site at their conflux, and of the crowded streets of Lin-sin-choo. Although from this height, a hundred and fifty feet at least above the level of the Pei-ho, the city seems almost at the tower's foot, yet the private dwellings and even the public buildings are scarcely discoverable, from the extraordinary number of gardens, shrubberies, and planted pleasure-grounds within the city walls. In the year 1793, this beautiful work of art, the tapering tower, was in a state of dilapidation, nor did any traces then exist of its ever having been dedicated to the idolatrous worship of the nation; but since that period it has been completely restored and beautified. The roof of each story projects, and on the cornice of the lowest are inscribed in legible letters, the dedicatory words, "*O-me-to-fo*, which are also to be found in all the temples of Buddha, the projections themselves being richly carved and decorated. A niche in the basement story is filled with an image of Buddhist worship of recent admission, and another is preserved in the highest apartment. The roof, which is also profusely ornamented, is either of cast-iron or bell-metal.

The concourse of merchants, dealers, travellers, bargemen, in addition to the civic functionaries, and the number of retainers necessary to preserve order amongst a population that is constantly *in transitu*, present peculiar attractions to strolling players, jugglers, and mountebanks of all descriptions; and the streets of Lin-sin-choo are continually animated by the performances of these ministers of mirth. It is no inconsiderable addition to the accompanying picture of Chinese customs, to place the showman and the delighted group around him, in one of the sylvan avenues of this *rus in urbe*, an advantage of which Mr. Allom has most happily availed himself, combining, consequently, the singular scenery of these very primitive streets with the habits of their migratory population.

It has been elsewhere observed, that although the Chinese have stopped, and been contented with a limited degree of excellence, finish, or perfection in many admirable inventions, still mankind are indebted to them for the origin of those very discoveries which they have themselves neglected, or wanted ability to improve. The mariner's compass, gunpowder, and the art of printing, most probably originated in China,

although imitators now derive more advantage from these discoveries than the authors themselves; and it is from this ancient empire that the very amusements of the humbler classes, both on the European continent and in Great Britain, have obviously been derived. The *Ombres Chinoises* disclose their country sufficiently by their name; and in the automatic figures of the Chinese raree-showmen are recognized the originals of the Fantoccini of Italy, and the Punch and Judy of more western countries. The figures of the Italian puppet-show derive their motions from springs attached to their legs, arms, and heads, the mode in which the dancing puppets of the Chinese are also worked, so that the identity of these two species of exhibitions is complete. Between the English showman and his Eastern prototype, the resemblance is, if possible, more exact; and the words in which a Chinese author has described the operation require no change in their application to the performances at Bartholomew Fair. "The Chinese showman produces a succession of pictures to the perspective glass, by means of small strings, and relates a story and description of each subject as he presents it." This account applies to the old-fashioned exhibition of the camera-obscura, which was to be seen, at one period, at all the public crossings in the streets of London.

It has been shown that the Fantoccini and camera-obscuras are of Chinese origin, it remains still to be proved that it is to the same ingenious people England owes the popular exhibition of Punch, although it has received considerable alteration in its passage to us through Italy and Central Europe. The Chinese Punch is performed by a person mounted on a stool, and concealed, *as far as the ankle*, with blue drapery. On his head rests a box or stage, such as Punchinello is generally performed in, and the figures are put in motion by the insertion of the manager's fingers into their arms. This is the principle, the practice being somewhat altered, on which the celebrated Punch and Judy show is now conducted.

Both in England and in China, music forms a necessary part of the entertainment: nor is it a matter unattended with difficulty to decide which country, on this ground, is entitled to pre-eminence. Mr. Allom's musician at Lin-sin-choo seems to be very fully occupied, and resolutely bent upon diverting the attention of the spectators from those movements of the mechanism, or from that sleight-of-hand which might detract from the general effect of the exhibition. To his left foot a cymbal is attached, which he strikes against its fellow fixed securely on the ground, with his right foot he plays upon a drum or tambour, while both hands are employed in the management of a *hwang-teih*, or flute, occasionally exchanged for the *heang-teih*, or clarionet, that is suspended at his side. This immense "unkeyed instrument" is simply a bamboo cane, having a mouth-hole at some distance from the end, a second aperture, covered with the inner rind or film of a species of reed, two inches lower down, besides ten ventiges, six of which are effective and equidistant. The tone of the bamboo flute is both sweet and powerful, and the harmony of the musician's little band, in general, agreeable. In this instance, however, the performer has not exceeded in dexterity some of our own itinerant musicians. There was an attendant upon an automaton collection, exhibited at Brecon in South Wales, in the vear 1842, who played an air on the pandean-

pipes, and accompanied it by the clashing of cymbals attached to his knees, by the beating of a large drum with a stick fastened by a strap above one knee, while from the same leg a tightened cord extended to the upright handle of a crescent and bells, firmly fixed in the floor of the stage; his hands were engaged with a large tambourine, and a triangle suspended from one arm was touched by a plectrum made fast to the other. The author of a satirical poem called "The Familiar Epistles," thus ridicules the powers of a gentleman who led the band of one of our theatrical orchestras—

> "Cooke plays *eight* instruments together,
> Or croaking frogs foretell bad weather."

The Cambrian musician directed *six* instruments, to the obvious delight of his auditors, and, under happier circumstances, it is not improbable he might have employed a larger number, without materially deteriorating the quality of his music.

The spectators and auditors at the raree-show in Lin-sin-choo belong to the industrious and humbler classes, to whom the rice-seller presents himself, and amongst whom not only do the mother and child very naturally make their appearance, but the less interesting character of the smoking lounger, who declines all further labour until necessity shall compel him to accept it.

Puppet-shows, the probable original of the regular drama, are here not the peculiar entertainment of the lower or uneducated classes, on the contrary, they are patronized by the imperial household, and are included in the court amusements. "We were also entertained with a Chinese puppet-show, which differs but little from an English one. There are a distressed princess confined in a castle, and a knight-errant, who, after fighting wild beasts and dragons, sets her at liberty and marries her, wedding-feasts, jousts, and tournaments. Besides these, there was also a comic drama, in which some personages not unlike Punch and Judy, Bandemeer, and Searamouch, performed capital parts. This puppet-show, we were told, properly belonged to the ladies' apartments, but was sent out as a particular compliment to entertain us."* This fact is neither surprising nor peculiar; for it is but just a century ago since puppet-shows were so much in fashion in London, that the public journals complained of the celebrated singer Nocolini, and the opera, being almost deserted for "*Punch and his Wife*."

It would appear sufficiently evident, since the antiquity of imperial China and of its institutions is indisputable, and since the memorable bigotry of that people must always have militated against the adoption of foreign customs,—and since puppet-shows exactly resembling the Fantoccini of Italy, and the Punchinello of England, were found there in familiar acceptance by the first European travellers, that China is the native country of these childish amusements. However, or whenever, they may have emigrated might perhaps be determined without much difficulty, but it is certainly known that England borrowed them from the southern countries of Europe. The history of Punch, and of his extraordinary ubiquity, may lay the foundation for more serious reflections upon the prevailing passions of mankind, in all countries and ages, for, his fame appears to have extended from the earliest periods of authentic history to these times present, and

* Barrow's Visit to the Imperial Palace at Sehol in Tartary.

over the round world "from China to Peru." The vulgar-sounding name by which this famous actor is known in England is a corruption of *Pulcinella*, an Italian mask, first introduced there by Silvio Fiorillo, which some derive from *pulcinelli*, "chickens," because the first performer of this character in Italy was a misshapen peasant of Sorento, who used to bring chickens for sale to the market of Naples: while others deduce it from Puccio d'Aniello, a witty peasant, who had acquired considerable distinction by the display of his comic talents at the vintage festivities in his native province. The French epithet, *Ponche*, has, with too much levity, been said to be derived from Pontius Pilate, because that celebrated person was a principal character in the old "Mysteries" sanctioned by the Roman Catholic hierarchy: but this origin may be easily refuted, for, Punch's fac-simile in the ancient "Moralities" was *The Vice*, whose peculiar office it was to relieve the heavier parts of the performance by occasional digressions, and by sudden sallies of wit, humour, and buffoonery.

That the reign of puppet-shows in China has been long, peaceful, and uninterrupted, the perfection to which they have attained appears to afford ample proof: on the continent, in Italy more especially, they constitute one of the chief delights of the people; and, although perhaps Punch is less admired by the intellectual children of the nineteenth century than of those that have passed, a showman's bill, preserved in the British Museum, demonstrates the esteem in which "*Motions*"—the obsolete name for puppet-shows—were held by the public, in the Augustine age of our own Queen Anne.

TEMPLE OF BONZES IN THE QUANG-YEN ROCK.

Christian, look home! Thy heart's recesses scan,
The chambers of thy spirit's imag'ry,
Mark well its mazes subterranean,
Idol enthron'd, and troops that bow the knee.
Christian, look home! and ere to curse thou dare,
Be sure no Bonze's cavern'd haunt is *there*.

C. J. C.

The Pei-kiang-ho, which traverses the province of Quang-tung, rising in the Melin mountains, passes through a district remarkably picturesque, but by no means fertile. The river's channel separates the sandstone from the limestone formation, except perhaps in one place, where an immense opening has been made by the waters right through the former species of rock, which rises in precipitous cliffs above them to a height of not less than eight hundred feet. Some leagues north of this remarkable strait, and of those pillars of a Chinese Hercules, is the city of Chao-chou-foo, enclosed with inhospitable walls of brick and stone, and near to it, the head of the available navigation. Here the flat-bottomed boat, lined with mats, is always exchanged for a junk of superior lightness and accommodation; and here also the river is crossed by a bridge of boats, the central portion of the pontoon being readily removable to permit free navigation. Gliding down the smooth-

flowing waters, attention is attracted, long before the navigator arrives at the spot, by an impending cliff, that rises seven hundred feet above the river, assuming at its summit a columnar form; the distant view consisting of the outspread waters enclosed by mural precipices, through which a single passage only is opened for their egress. The overhanging rock, named Quang-yen, is composed of greyish-black transition limestone, and remarkable in some places for its irregular vesicular surface. Its indentions appear to be the impressions of organic remains that have fallen from their beds, and the impending mass consists of forms resembling stalactitic compositions. A landing-place is formed at the foot of the rock by a broad level terrace, raised only a few feet above the highest mark of the water, and from this a long but easy flight of steps leads to the first of a suite of chapels or temples, dedicated to the worship of Fo, established in the excavations of the mountain, and where a number of Bonzes constantly dwell to discharge their idolatrous duties.

The following vivid description of the visit of Lord Macartney to the temple in the rock, cannot be discredited; but so much has either fanaticism faded or fashion in religion altered in fifty years, that his lordship's narrative is wholly inapplicable to the present appearance of these shadowy halls. "An arm of the river bent and elbowed itself into a deep cove or basin, above which enormous masses of rock rose abruptly on every side, agglomerating to a stupendous height, and menacing collision. The included flood was silent, sullen, still, and black. The ledge where we landed was so narrow, that we could not stand upon it without difficulty; we were hemmed round with danger. The mountains frowned on us from on high; the precipices startled us from beneath. Our own safety seemed even in the jaws of a cavern that yawned in our front. We plunged into it without hesitating, and, for a moment, felt the joys of a sudden escape; but our terrors returned when we surveyed our asylum. We found ourselves at the bottom of a staircase hewn in the rock, long, narrow, steep, and rugged; at a distance a feeble taper glimmered from above, and faintly discovered to us the secrets of the vault; we however looked forward to it as our pole-star. We scrambled up the steps, and with much trouble and fatigue arrived at the landing-place. Here an ancient bald-headed Bonze issued from his den, and offered himself as our conductor through the subterranean labyrinth. The first place he led us to was the grand hall, a refectory of the convent. It is an excavation, forming nearly a cube of twenty-five feet, through one face of which is a considerable opening that looks over the water, and is barricaded with a rail. This apartment is well furnished, in the taste of the country, with tables and chairs highly varnished, and with many gauze and paper lanterns of various colours, in the middle of which was suspended a glass chandelier of prodigious size, made in London, the offering of an opulent Chinese bigot at Canton. From hence we mounted by an ascent of many difficult steps to the temple itself, which is directly over the hall, but of much greater extent. Here the god Poo-sa is displayed in all his glory—a gigantic image with a Saracen face, grinning horribly from a double row of gilded fangs, a crown upon his head, a naked scimetar in one hand, and a firebrand in the other. But how little, alas! is celestial or sublunary fame; I could learn very few particulars of this colossal divinity; even the Bonzes, who live by his worship, scarcely knew anything of his history. From the

attributes he is armed with, I suppose he was some great Tartar prince or commander of antiquity; but if he bore any resemblance to his representative, he must have been a most formidable warrior, and probably not inferior in his day to the King of Prussia or Prince Ferdinand in our own. A magnificent altar was dressed out at his feet, with lamps, lanterns, candles and candlesticks, censers and perfumes, strongly resembling the decorations of a Romish chapel; and on the walls were hung numerous tablets, inscribed in large characters with moral sentences and exhortations to pious alms and religion.

"Opposite to the image is a wide breach in the wall, down from which the perpendicular view requires the firmest nerves and the steadiest head to resist its impression. The convulsed rocks above shooting their tottering shadows into the distant light, the slumbering abyss below—the superstitious gloom brooding upon the whole,—all conspired to strike the mind with accumulated horror and the most terrifying images. From the chapel we were led through several long and narrow galleries to the rest of the apartments, which have been all wrought in the rock, by invincible labour and perseverance, into kitchens, cells, cellars, and other recesses of various kinds. The Bonzes having now heard the quality of their visitors, had lighted an additional number of torches and flambeaux, by which we were enabled to see all the interior of the *souterrain*, and to examine into the nature of its inhabitants, and their manner of living in it. Here we beheld a number of our fellow-creatures, endowed with faculties like our own,—

"Some breasts once pregnant with celestial fire"—

buried under a mountain, and chained to a rock, to be incessantly gnawed by the vultures of superstition and fanaticism. Their condition appeared to us to be the last stage of monastic misery, the lowest degradation of humanity. The aspiring thoughts, and elegant desires, the Promethean heat, the nobler energies of the soul, the native dignity of man, all sunk, rotting or extinguished in a hopeless dungeon of religious insanity. From such scenes the offended eye turns away with pity and disdain, and looks with impatience for a ray of relief from the light of reason and philosophy."

Since the preceding graphic description was written, the number of Bonzes is diminished, the huge idol of Saracenic aspect must have been removed, unless it be identical with the god Poo-sa, who is still seated on an altar, a part of the rock hewn into the shape of the *nelumbium*, and the feelings of terror obviated by the construction of well-built walls, where there was formerly but a slight rail to secure from accident. The conduct of the resident priesthood, however, is of the same mendicant character; they watch anxiously to ascertain the rank, feelings, or objects of their visitors and take advantage of every little circumstance in the least likely to afford a pretext for begging. They present mineralogical specimens, gathered from the great rocky mountain in whose bowels they are entombed, and wait with inquiring aspect the result of the worthless gift. But Bonzes, Shamans, or Hoshangs, are, strictly speaking, mendicants by profession, and analogous to a similar order of friars in the Roman Catholic church. A begging Bonze, with his head closely shaven and bare, a board tied on his back on which are painted, in legible characters, the names of the sect and temple to which he belongs, hair-padded cushions

fastened on his knees, to save them from the otherwise injurious effects of endless genuflexions,—presents himself everlastingly at the door of the wealthy. In the most supplicating posture, he almost prostrates himself before the place or person of the rich man, and while he chants an appropriate hymn, accompanies it with continued, but very gentle taps, upon a hollow piece of wood in shape resembling a pear. The general costume of the Lama or Bonze, is a loose robe with a broad collar of silk or velvet; the colour of the toga depending on the particular order or monastery to which the wearer belongs. These priests, in Tartary and China, are the only classes of either nation who have the head shaved entirely. They are in general supplied with a broad-leafed hat, manufactured from straw and split bamboo, answering the twofold purpose of a defence against sun and rain, and always with an ornament resembling a cap, exquisitely wrought in wood or ivory, which they affix to the back of the head. Occasionally they are armed with a large umbrella, the handle and ribs being of bamboo, the covering of paper, beneath which the hat is always carried in the hand. The temples, and monasteries, and public places in China, literally swarm with Bonzes, who, ostensibly at least, practise all the austerities and mortifications of the numerous orders of monks in Europe, and inflict on themselves the same painful and disgusting punishments which the Facquirs of India undergo, for the feigned love of God, but for the real admiration of men. The odium thrown upon the moral character of the Bonzes of China by the learned Jesuits who travelled in that empire, should be received, with caution and qualifications, for it is well known that the similarity of monastic orders as well as of the ceremonies of Buddhism, to those of the Roman Catholic Church, created the most distressing feelings in the minds of the missionaries, although history everywhere plainly points to paganism as the common origin of the rites of both.

There are several Roman Catholic convents, or chapels, or cells, that much resemble the temple of Quang-Yen, in their seclusion, rocky character, and humiliating position of their priesthood. The most interesting in southern Europe is the Shrine of St. Rosalia, on Monte Pelegrino, near Palermo. This grotto is a natural formation, deep, damp, and dismal; a rude head of the saint peeps from a niche in the rock, and an exquisite image of the same holy personage lies beneath the gorgeous shrine which stands on the east side of the chapel. A convent has been erected above and around the sacred rock, and the resident priesthood derive a handsome income from pilgrims.* Near Cape Roxent, in Portugal, is another subterranean temple, called the *Cork Convent*. It is of considerable extent, includes a chapel, sacristy, refectory, and every apartment requisite for the accommodation of the miserable Franciscan monks who inhabit them. The walls, roof, and floors are lined with cork; the tables, chairs, couches, chapel furniture, crucifixes,—in short cork is employed in everything necessary for the convenience of the establishment, which could be made of that waterproof material. The Temple of Quang-Yen, the Shrine of St. Rosalia, and the Cork Convent, are all dismal and degrading retreats of intellectual beings, and those who incarcerate themselves in such dungeons of bigotry deserve universal contempt; yet they are still less disgusting in

* Vide Wright's "Shores and Islands of the Mediterranean."

Drawn by T. Allom.

Engraved by E. Turrell.

Military Station near the City of Chekian.

The Mast commanding the entrance to the middle Harbour. *Military Station on the North shore.*

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their internal arrangements than those of a Franciscan convent on the island of Madeira. Here is shown a large apartment, the walls of which are lined with human skulls, and the bones of arms and legs are placed alternately in horizontal rows. A solitary lamp, depending from the ceiling, throws a feeble light on these miserable memorials of mortality, and on the grim features of a bald-headed friar of the order, who exhibits them to visitors with an indescribable, and most unnatural species of triumph.

MILITARY STATION AT CHO-KIEN.

"That never set a squadron in the field,
Nor the division of a battle knows,
More than a spinster—
Mere prattle without practice
Is all his soldiership."

SHAKSPERE.

On every navigable river, but especially on the Pei-ho, the northern feeder of the Imperial Canal, military stations are established; the magnitude or strength of each being proportioned to the populousness or traffic of the district. As rivers are the chief highways of China, these posts are analogous to our police-stations; and the troops lodged in them are not the regular military, but rather the local militia. Besides the maintenance of tranquillity, and enforcing the orders of government, the river-guard have other duties to perform, such as the exaction of tolls, preservation of unimpeded water-way, and care of the sluices. The accompanying view represents a station-house of the first class, where a guard of at least one hundred men is always maintained: whenever an imperial *cortège*, or the train of a mandarin of distinction, passes, it is their duty to give a military salute. This ceremony consists in the discharge of three short petards, kept for this purpose alone: they are fixed perpendicularly in the ground, a little powder is first put into the barrel, over which sand and earth are tightly rammed. When the ceremony is completed, the gorgeous dresses of the soldiers, including embroidered petticoats and satin boots, together with their arms and accoutrements, are restored to the armoury in the station-house, and there preserved until another public occasion shall demand another distribution. As for the soldiers themselves, if they be only the Chinese military police, the greater part resume their agricultural or manufacturing employments, retaining also their pay, which is equivalent to three-pence a day of our money. This little stipend, and some additional value which attaches to office in every country, prove so attractive, that the duty of a soldier is taken, rather than put upon the people—solicitation is used to obtain, instead of conscription to enforce the service.

The military pavilion at Cho-kien is always a picturesque object, and frequently presents a scene of much bustle and animation. The vicinity of a large and navigable

river, covered with a multitude of boats, and of various kinds, including junks, flower-boats, sanpans, pleasure-barges, chop-boats, and others, must necessarily present an endless variety of scene and incident. Here are continued arrivals and departures, frequent disputes between the junkmen and trackers, and occasional punishments of criminals from the surrounding country; for, although the imperial power is so overwhelming, that neighbouring states can offer to it no serious resistance, amongst the Chinese themselves, and in the very heart of the empire, convulsions, insurrections, conspiracies, and tumults, are of hourly occurrence, and give ample employment to the standing police and the regular Tartar soldiers. In front of the pavilion are hoisted the national flags, yellow, white, red, and blue, or one of these colours bordered with the other if the garrison consist entirely of Tartar troops; but, green banners with red borders, or the reverse, in the centre of which is displayed the national gilt dragon, if of Chinese.

As there is a difference between the pay of the Tartar and Chinese soldiers, that is, between the regular and militia corps, so is there a distinction also in their dress and accoutrements. The Tartars, or Tigers of War, as the missionaries have styled them, are dressed in yellow—the imperial colour—striped in imitation of a tiger's hide, and having ears also to their caps. This cap or head-gear, is made of split bamboo, so compactly interwoven as to be capable of resisting a violent blow; the shield is of the same material and workmanship, and the head or entire image of some monster is generally painted on it, to terrify, if not, like that of Medusa, to petrify the foe. Every fifth soldier, when the line is formed, has a silk flag at his back, resting in a socket, and as these flutter in the breeze they present a very gay appearance. It may be asked, why repeat these flags so often, or why not furnish every man with one, as we do in our lancer regiments? The Chinese have a peculiar fondness for the number five, derived from the structure of the hand; hence their soldiers are in companies of five, ten of which, a multiple of five, form a company of fifty, another multiple; eight of these companies compose a battalion, and each company has five principal, and five subaltern officers. On each soldier's breast, that is, each man of the regular army, the word *valour,* (yoong) is always inscribed; "which," says a British officer who servedin the opium war with China, "might be all very well, if the same word were not also displayed on the same individual's *back*, when he fled, and who, agreeably to the advice of Hudibras, reserved his courage for some future occasion." The military police, who are always Chinese, wear around their necks and over their breasts, a badge inscribed with the words "robustious citizens." The uniform of the latter is much less costly and regular than that of the Tiger of War, consisting principally of a blue jacket trimmed with red, or the reverse, over a long clumsy petticoat. The head is protected by a conical cap of bamboo, but sometimes of cloth and silk; while the Tiger is defended by a quilted toga of cloth, studded with metal buttons, and an iron helmet terminating in the shape of an inverted funnel, from the top of which a bunch of horse-hair depends. Their arms are as contemptible, as their uniform is unwieldy and inconvenient; they consist of match-locks, supported on cross sticks, which are generally in bad order, and badly supplied with flints, now substituted for matches, this valuable description of stone not being found in any part

of China; there are no chalk-cliffs in the empire, so there is no matrix for the support and supply of gun-flints, and as to detonating caps, they are yet unknown to the military men in Cathay. It is said that their swords or scimeters are equal to the best from Spain, although their appearance is extremely rude and unfinished. In the late war, however, Commissioner Lin attempted an improvement in this department, by the introduction of *double-sworded men*, from which he calculated upon the annihilation of the English intruders. "These twin swords, when in the scabbard, appear as one thick clumsy weapon, about two feet in length; the guard for the hand continuing straight, rather beyond the 'fort' of the sword-turn towards the point, forming a hook about two inches long. When in use, the thumb of each hand is passed under this hook, on which the sword hangs, until a twist of the wrist brings the gripe within the grasp of the swordsman. Clashing and beating them together, and cutting the air in every direction, accompanying the action with abuse, noisy shouts, and hideous grimaces, these dread heroes advance, increasing their gesticulations, and distortions of visage, as they approach the enemy, when they *expect* the foe to become alarmed and fly before them." * It does not appear, however, that this ridiculous introduction was entirely the invention of Lin, we only know that we first became acquainted with its inefficacy and existence in our opposition to the force under his control.

It is not on the sword and shield, or the ill-conditioned matchlock, that the Tartar soldier places his best reliance, but on that weapon to which he has been accustomed from childhood, and which is associated with his name and history from time immemorial. The Tartar's bow is made of an elastic wood, cased in horn, and having a string of silken thread strongly twisted, and his arrows are straight, well finished, and armed at the points with a shank and spear of steel. It is usual to estimate the strength of the bow by the weight required to bend it, and the test applied in China is from eighty to ninety pounds. The string is placed behind an agate ring upon the right thumb, the first joint of which is bent forward, and kept in that position by pressing the middle joint of the fore-finger upon it. In this situation the string is drawn till the left arm is extended, and the right hand passes the right ear; the fore-finger is then withdrawn from the thumb, which instantly forces the string from the agate ring, and discharges the arrow with considerable force.

The dress or uniform of a Chinese army is inconvenient, and the weapons they employ entirely behind the age we live in; sufficient to repress sedition, secure internal peace, and aid in the execution of the wishes of government, these forces and weapons must still prove wholly unequal to the military discipline and means of destruction employed by the civilized nations of Europe; and the strength of Hercules, and the courage of Achilles, in such a contest, would have only ended in the ruin of their possessors. The Chinese, in fact, are wholly ignorant of the art of war, having, during many centuries, cultivated uninterruptedly the arts of peace, and these are the reciprocals of each other; while industry and happiness increased, despotism and military science retrograded. Chinese soldiers seem

* Narrative of the Expedition to China, by Commander J. E. Bingham, R.N.

much better adapted to grace a dramatic pageant than to defend an invaded empire; and if any one shall be disposed to question the impartiality of this statement, let him only imagine the extravagance, if not the degradation, attendant on the ceremony of saluting an officer of rank—"when the whole regiment in line, clap their hands to their sides, fall on their knees, and utter a dismal howl; while a full band of music strikes out the air of etiquette."

The strength of the imperial army, including the standing police or local militia, is estimated at 740,000 effective men, of whom 400,000 are cavalry, besides 30,000 seamen, who find employment in the navy. It is more correct, however, to state, that the Tartar corps, eight in number, and distinguished by the green standard, consist of 80,000 men, and constitute the only real regular army for defence or offence; but that upwards of 700,000 troops receive pay from the emperor as an enrolled and affianced soldiery. The commander-in-chief of this vast army is always a Tartar, but a Chinaman may hold the next rank to him. From the Tseang-kun to the lowest of his men, the discipline of the bastinado, and even of the cangue, or moveable pillory, is applicable; and, if the military code which is preserved in the imperial archives were strictly enforced, there is no reason to imagine that a brave, hardy, and persevering people, like the Chinese, would prove unequal in military prowess to any nation upon earth.

FEEDING SILK-WORMS, AND SORTING THE COCOONS.

Lo! where the caterpillar-crop
A golden fruitage bears;
More useful than the painted fop
Its silken spoil that wears.
Yet still for him they toil, for him they die—
Worm, swathed nymph, and parent butterfly.

C. J. C.

It has been generally supposed that the people known in ancient history as the Seres, were identical with the Chinese, both because of their eastern position, and that the principal silk manufactures were believed to have been brought from thence, on which account the Romans named the country Sericum, or Serica, or Sereinda. This fact, however, is not at all certain; on the contrary, there are strong, and almost conclusive reasons for allowing, that the trifling quantity of silk imported into Rome, came, not from China, or Sereinda, but from Persia. It is by no means probable that it was the Chinese who were said to have sent an embassy to Augustus, to solicit the friendship of the Romans, as this would be the only instance in the history of that people, of their having condescended to court foreign alliance, independent of its being opposed to their fundamental laws, which not only prohibit intercourse with strangers, but even jealously prevent the emigration of their people. Florus, who wrote nearly a century later than the death of Augustus, is the only author who mentions this embassy, and, as no historian contem-

Reeling Silkworms and Netting the Cocoons

porary with the emperor, has alluded to so remarkable a circumstance, the natural presumption is, that no such embassy was ever sent to Rome. It might be added, in further confirmation of the opinion, that the Chinese never traded, negociated, nor were even known to the Romans,—that the most learned ancient geographers conceive Serica to be identical with Tartary, not with China Proper; and, in their charts it adjoins Scythia. The inhabitants of these districts were practised in archery, a Tartar accomplishment, but they did not produce or manufacture silk so much as cotton.

If the Romans, therefore, procured their silk from Persia, and that history is silent on its further origin, no proof remains that China is its native country. A colony of Jews are known to have travelled into China at an early period, and, according to the records preserved by their descendants, and the authority of Chinese historians, settled there soon after Alexander the Great had opened a communication with the East. Is it not probable, that these industrious people carried with them this useful piece of knowledge from Persia, or from some of the adjoining countries, where the silk-worm was then certainly known to have been reared? The Emperor Kaung-shee, in his treatise on Natural History, states, that the Chinese are much mistaken in imagining that silk was an exclusive product of China, for that the upper region of India had a native worm of a larger growth, and which spun a stronger silk than any in China. There is reason to believe that silk was produced in the early ages of history, both in Tangut and Kitai; several expressions in the bible warrant a presumption that this beautiful manufacture was known at the court of Solomon; besides, the *vestes perlucidæ ac fluidæ Medis* of Justin have always been supposed to mean silken robes. The Jews in China, like the Huguenots in England, carried along with them the practical knowledge of an useful art, and both have become so completely amalgamated with their adopted countries, that distinction is now almost obliterated. Still may the Israelites be traced at Hang-tchoo-foo, where they have long been settled, and where they have acquired the reputation of fabricating the best stuffs in China. Some curious circumstances respecting this tradition may be noticed here. Few of these immigrants, except the rabbins, have any knowledge of Hebrew, and toleration appears to have drawn away many of the Jews from the faith of their ancestors,—an effect directly contrary to that which may be observed to follow religious persecution. The high-priests are rigorously attached to the Old Law, but are ignorant of any other Jesus having appeared on earth, except the son of Sirach. If this statement be correct, these Jews could not have been part of the ten tribes carried away into captivity, but followers of Alexander's army, which corresponds with their own account of their immigration.

In the sixth century, two Persian monks, migrating from their country, secretly conveyed away a number of silk-worms' eggs in a hollow cane, along with the white mulberry, to Constantinople, where they were encouraged by the Emperor Justinian to breed the insect, and cultivate its cocoons. This was the first introduction of the silk-worm into Europe, but the country of its authors is not necessarily that of the insect itself, which may still therefore have come from Serica, or Persia, or Kitai, or Tangut, or perhaps China Proper. Popular histories of China, however, ascribe the origin of

silk manufacture to the Empress Si-ling-shi, wife of Hoang-ti, about 2,700 years before the Christian era; and the same fabulous chronicles say, that the raw material had been exported from China many centuries before the insect that produced it, and had given extensive employment to manufacturers in Persia and Phœnicia.

The invention of the celebrated Coan stuffs, is attributed by the Greeks to Pamphyla, who is said to have taught her countrywomen of Cos to unweave the heavy silks of the East, and recompose the material into a transparent gauze, thus gaining in measure what was lost in substance. Before the reign of Augustus, even manufactured silk was little known in Europe; it was then sold for its weight in gold, and was worn only by a few ladies of patrician rank. In the beginning of Tiberius's reign, a law was passed, that no man should disgrace himself by the effeminate practice of wearing silken garments; and it is mentioned as a wanton extravagance of the prodigal Heliogabalus, that he had a garment made wholly of silk. For six centuries the culture of the silk-worm in Europe was confined to the Greek empire, and several manufactories were established at Athens, Corinth, Thebes, and the Ægean Islands, for rearing the worm upon mulberry leaves, for unwinding the cocoons, for twisting the filaments into threads of various degrees of strength, and weaving them lastly into robes. From Greece the culture of the silk-worm passed to the Venetian republic, which then enjoyed the most extensive commercial intercourse with the western countries of Europe, and these enterprising people accumulated vast treasures by their flourishing trade in silk.

It was about the year 1130, that Roger II., King of Sicily, and son of the famous Count Roger the Norman, having violently carried away silk-weavers from the Holy Land, established manufactures in his capital city of Palermo, and in some of the chief places of Calabria. From this source sprang the whole culture, and manufacture, and trade of silk, from which Italy subsequently reaped so rich a harvest. By whom the culture of silk was introduced into Spain, does not appear very certainly, but the probability is that the Moors were the original promoters of this branch of industry at Cordova, Murcia, and Granada; for, when the last of these places was captured in the fifteenth century by Ferdinand, he found the silk trade there in a highly productive and prosperous state.

In the year 1480, several French nobles returning from the conquest of Naples, brought some silk-worms with them into Dauphiny, along with the white mulberry; but their efforts appear to have been made more from a desire to promote the study of natural history than for any immediate benefit to manufactures or commerce. Whatever their personal objects were, from these small beginnings a knowledge of the rearing and culture of the worm, and of its peculiar food, soon extended itself throughout France; so that in 1521, artisans were invited from Milan to aid in the establishment of the manufacture on a wider basis. From the nursery-grounds of Monsieur Traucat of Nismes, the first formed in France for the culture of the white mulberry, all those trees that now adorn and enrich the southern provinces have been obtained. It is said that the first mulberry-tree planted in France is still living, surrounded by its numerous offspring, many of nearly equal age with itself. Fully appreciating the value of infant manufactures, Henri

Quatre extended every species of protection and encouragement to the plantation of the mulberry, which his wisdom and power enabled him; and, although cut off by an untimely fate, he yet lived long enough to witness the entire success of this his favourite project.

The climate of England is at variance in this instance with the industry of the inhabitants, which appears capable of surmounting difficulties that have checked the enterprise of all other countries; and for this reason only is it that the silk-worm has not been naturalized here also. In 1455, a company of *silk-women* was formed, whose employment and speculation were confined to needle-work, embroidery and other branches in which silk thread was employed, but they had no connection with the culture of the silk-worm or raising of the mulberry. It was reserved for our learned but imbecile monarch, James I., to recommend this vain and hopeless measure to his people, in a studied speech from the royal throne. England had long been dependent upon foreign countries for the supply of the broad manufacture; and might have continued much longer in that position of profit to foreigners, had not the persecution of the French Protestants in 1685, obliged a large number of well-conducted and industrious artisans, to seek refuge in England, bringing with them an accurate knowledge of the art of silk-weaving. To this event is to be traced the ultimate establishment of the silk-trade in Spitalfields. The manufacture of silks had progressed under King James; so that in 1629 the silk-throwsters were incorporated by a royal charter, but the accession of the French emigrants completed the strength and secured the existence of this important branch of our manufactures.

And now so remunerating were the prices which this description of manufacture produced, that no impediment seemed too great for those who were ambitious of pursuing it. One instance is deserving of lasting record in the commercial and manufacturing history of England. In the year 1720, Sir Thomas Lombe having witnessed the wonderful performance of a silk-mill in Italy, at the risk of his personal safety succeeded in procuring a model and conveying it secretly to England. It consisted of 26,586 wheels, was moved by a single water-wheel, and, in twenty-four hours worked three millions of yards of organized silk. The factory was erected on an islet in the Derwent river, in Derbyshire; and Sir Thomas secured his importation by a patent, at the expiration of which parliament voted him £14,000, in consideration of the service he had rendered to the manufactures of his country, and the imminent peril he had encountered in effecting it. Scientific discoveries, and progress in the arts, have so completely superseded the most complicated and wonderful pieces of mechanism produced in the earlier ages, that labour is abridged, the quantity of our manufactures increased, the quality ameliorated, and foreign competition overpowered, by the products of our improved and improving machinery.

THE TUNG-TING-SHAN.

"Here in this grotto of the wave-worn shore,
They pass'd the tropic's red meridian o'er;
Nor long the hours—they never paus'd o'er time,
Unbroken by the clock's funereal chime,
Which deals the daily pittance of our span,
And points and mocks with iron laugh at man."

THE ISLAND.

THE mountains that encircle and hang over Tae-hoo, or the Great Lake, to the south-east of the city of Nan-king, partake of the same picturesque, or rather grotesque character, which pervades the sublime scenery of the Seven-star-hills. Limestone is the predominant rock, and wherever this formation comes into immediate contact either with the waves of the sea, or the rapid current of the river, it yields readily to their action, allowing itself to be fashioned afresh, or worn still farther, by every new impression. Along the Yang-tze-keang and the Pei-ho, wherever the limestone forms the river's boundary, caverns, picturesque promontories, detached rocks, and fertile islets, are of constant occurrence; and, in the mountain districts, where the violence of the falling torrent would overcome more obstinate material, the forms which the limestone receives are of endless variety. One of the most abrupt and precipitous hills in the Great Lake district, and situated about thirty miles north of the city of Soo-chou-foo, is the Tung-ting-shan, called also Lin-ŭh-shan, and Paou-shan. Its circuit extends upwards of a hundred and fifty miles, and embraces within it the most beautiful and romantic scenery in China Proper. In the quaint phraseology of Chinese tourists we are told, that "on the north-west are forty-four hills, amongst which the most conspicuous in appearance, the most celebrated in history, is the Ma-tsih; forty-one hills lie towards the east, above which the western Tung-ting raises his dark front to the clouds; and, of the forty-seven hills that are seen to the east precisely, the eastern Tung-ting is the loftiest and most massive." Upon the charms of this latter district they have exhausted all the laudatory formulæ of their language; and, their admiration of the landscapes that are presented in the valleys of this group of hills, is almost boundless. The shade of its groves, the verdure of its valleys, the sequestered sites of its cottages, the prominent splendour of its palaces, the glittering radiance of its temples' roofs, are said to distribute light like the stars of heaven, while the grand edifices themselves are arranged with all the regularity of *chessmen*. This mixture of the sublime and ridiculous, two sentiments more nearly allied than is generally imagined, pervades every object in the Chinese empire—their religion, laws, public and private customs—and must, therefore, be naturally expected in their descriptive writings: besides, in the Chinese landscape, the association has a real and a constant existence.

The Tung-ting Shan

While the natives delight in the beauties of Eastern Tung-ting, European taste will find more enjoyment in the repose of the picture to be seen amid the hollows of Tung-ting-shan. Undisturbed, and undisfigured by palaces of haughty mandarins, or shrines of idolatry placed at measured distances, the picturesque crests, and summits, and brows, and steeps, of this lone region, retain the vesture in which nature clothed them Luxuriant woods wave on the loftiest cliffs, and the verdure in which each valley is clad presents a contrast the most striking, to the sterility of the crags that often overhang them. On the bank of some bright rivulet, and adjacent either to its entrance or its exit from a sheltered vale, a village is occasionally seen, in a position the most romantic that imagination can conjure up; and, so entire does the seclusion seem, that its peaceful inhabitants appear to form a separate and independent community. Particular eminences in the surrounding group are connected with the legendary lore of the mountaineers, and the Shang-fang, and the Hea-fang rocks, are beheld with an obvious degree of respect; while others, such as the Kung-lung-tow, Kin-yĭh-too, Choo-chow-shan, and Peaou-meaou peaks, are almost equally venerated. Each forms not merely a guide to the mountain-wanderer, an index in gauging the weather, a favourite haunt upon a festive day, but each also is involved in some tale of love, or horror, or superstition, that lends to it just such a beautiful interest, as the cloud that occasionally enwraps its pinnacle.

Of the ancient dwellers amid these hills, few traces can now be discovered by the searching eye of curiosity; the sacrificing mound, Meaou-kung, and the rude wall that crosses the Lin-ŭh ravine, will probably continue for ages undescribed by antiquaries, even tradition being silent as to the object or the authors of the latter. The mound was, no doubt, the scene of those inhuman massacres, that disgraced the character of Paganism much more than the stupid theories to which its votaries gave assent. Although, however, the antiquary and historian shall find no recompense for their enthusiastic labours in this wild region, the traveller, the man of taste, the admirer of nature will be delighted with its charms. The landscape here unites the most opposing characters; the most peaceful, dreamy scenery is rapidly succeeded by passages of sublimity; and the noise of the foaming cataract, and the brightness and the sparkling of its sunlit spray, are exchanged in an instant for the placid surface of the lake—the stillness that sleeps on it, and the darkness that reigns over it.

One of the most remarkable objects, or rather natural curiosities, of the Ting-tung-shan, is the Shĭh-kung-shan, or "Gentleman of the Rock," a projection from the mountain-side into the Great Lake. Its resemblance to an old man standing in the water explains the origin of its appellation: and the mountaineers say, that it possesses the remarkable property, of never being completely revealed even when the waters are lowest, nor entirely immersed when they are highest. It is tolerably certain that the waters never will reach the summit of this singular rocky formation, an elevation of two hundred feet above the average height of the lake; and equally probable that their surface will never fall to the foot of the rock, a depth of about fifty feet. Pleasure-junks and trading-boats of large dimensions sail through the great opening of this natural arcade.

On a little peninsula that projects into the rocky basin of a splendid cataract, and not many yards from the Shĭh-kung-shan, is one of those picturesque structures designated *Tsoo-tâng*, or Halls of Ancestors. "Here, instead of idols, the niches are filled with tablets to the honour of those worthies of the district, who in their lifetime were distinguished by talent or virtue. Posthumous admission into one of these temples is a sort of minor apotheosis, and reflects great honour on the descendants, who become, of course, anxious to obtain such a distinction for their predecessors." Mr. Allom has represented the barge of a mandarin, in waiting to receive the great man and his retinue, just returning from the Hall of Ancestors, where they are supposed to have been invoking and making offerings to the departed spirit of their illustrious progenitors. This introduction cannot fail to prove so far instructive, by conveying, in the most effective manner, a faithful representation of a practice at once ancient, grave, and interesting.

Chinese historians inform us, that it was in the fastnesses of the Tung-ting-shan, and in the ravine of Lin-ûh, already mentioned, that Lin-wei was shut up by his son-in-law, Heu-leu, the prince of Woo; and where, after a detention of seventeen days by his unnatural relative, he consented to surrender to him the book of Yeu, the great emperor of China, who dispersed the Chinese deluge. When this celebrated monarch was seated on the throne, he found leisure to compose a learned work, entitled "The true Doctrine of Mountains and Seas, in which are laid down their situations; also, all mines of gold, silver, and iron; besides all the varieties of fish produced in the many rivers." Above the ravine rises the Seaou-hea, to the shaded glens of which the King of Woo retired to avoid the intense heat of summer in his dominions; and also the Ming-jui, or Bright Moon Walk, where he delighted to indulge himself by moonlight. The natural productions of this admired glen are numerous and beautiful, but none of them is more remarkable than a species of orange-tree, Kurĭh, which bears a bright scarlet flower, and blows in the depth of the hoar-frost of autumn. When the luxuriant pines that wave on the hills, the verdant bamboos that adorn the lower heights, the kèèn, a delicate aquatic plant that decorates the waters, and the sumptuous orange trees, are all in leaf and flower, the colouring of the landscape is unrivalled. The climate also is genial, and it is said, that all the flowers that enamel this vale uniformly regard the sun in their mode of expansion.

THE OU-MA-TOO, OR FIVE HORSES' HEADS.

Five giant steeds to battle driven,
Men number'd, side by side;
Five mountain-tops, asunder riven,
There stand they, petrified.
Was't fear of foeman wrought—or sorcerer's spell?
Or is it but a poet's miracle?

C. J. C.

The course of the Pe-kiang river, from its fountain in the hills of Kiang-si, to its foot at Bocca Tigris, is about 350 miles in extent; and its banks present an endless variety of subjects for philosophic investigation, as well as scenery for the eye of taste. In its early efforts it pierces a passage between stupendous cliffs of sandrock on one side, and limestone on the other, which, at a little distance, seem to touch each other, forming a lofty arched cavern, through which the navigation has to pass. Nor in these dismal, deep, and dark defiles, is gloominess the only uncomfortable apprehension experienced. Restless from its natural formation, the limestone falls, year after year, from its lofty bed in the precipitous cliff, and in such vast debris, as to obstruct the channel, and endanger the navigation. Should a boat strike and sink in particular places, escape from these awful chasms would be impossible, even for the most expert swimmers, the cliffs on either side being perpendicular, and the length of the passes often many miles. At a place called *les cinq laids diables*, wrecks of luckless barges are visible above the surface and the surge, and give painful evidence of the reality of the perils that are to be encountered here. Emerging from these shadowy recesses, hills of fair and fertile fronts present themselves, whose pine-clad summits attract and direct the navigator's attention; dense coppice-wood, interspersed with the camellia, covers the lower and nearer summits; and, in the little glens that open on the river, are innumerable huts, each surrounded by a plantation of tobacco. Such is the character of the scenery that prevails along either bank of the infant stream of Pe-kiang, and such the peculiar features that distinguish it from those of the chief northern lines of river-navigation.

Resuming its stern character, the Pe-kiang exhibits bold and sterile scenery in the vicinity of Chaou-choo-foo, a city of the second rank, to which six cities of the third order are subjected. Situated at the confluence of two navigable rivers, the Tung-ho (Eastern river) and See-ho (Western river), which here assume the name of Pe-kiang, and in a mineral district, the trade of the place is active and prosperous; and a degree of animation reigns here, that imparts the highest pleasure and interest to the prospect. Communication between different parts of the city is maintained by means of ferry-boats that ply for hire, and are managed by females solely. These hardy creatures, less interesting in appearance than the female character is elsewhere seen, are held in less

respect than all others of their sex by the Chinese; for respectable females do not publicly appear in China, nor partake of that liberty to which Christian women are unsuspectingly admitted. A second town on the opposite bank of the river is connected with Chaou-choo-foo, by a bridge of boats, the central one of which is moveable, to permit navigation, and to prevent the passage of strangers.

On the opposite side of the Five Horses' Heads, from that represented in the accompanying view, the fronts of the hills are steep, rocky, and impending; the loftiest of them is ascended by steps cut in the rock, from the foot to the highest pinnacle, on which the fragments of an ancient edifice are discoverable. These are quite too insignificant to command respect either from their extent, architectural character, or authentic history, but are still sufficient to maintain a legend. Some thousand years ago, a bonze, Lu-zu by name, took up his abode on this stylitic height; and, building a temple here, submitted himself to such austerities within it, as none of his order had ever been known to do before that period. It is of this venerable man tradition says, that he wore an iron chain around him, which so wounded and corrupted his flesh, that it became the origin and the food of worms. Whenever they fell off, and gave the least relief from pain, he immediately replaced them, saying, "that there was still something left to prey on." Pilgrims continue to visit the scene of this extraordinary instance of hypocrisy, or folly, or both; although stories of their having been robbed and ill treated by the attendant bonzes were long current, and much better anthenticated than the history of Lu-zu, whose disgusting austerities are held in such admiration by the credulous.

From the highest summit of the On-ma-too, an extensive, varied, and agreeable prospect is beheld. Much fertile lowland is seen adjoining the banks of the rivers, which appear like attenuated silvery lines, winding down the long-extended mountain-glens for many a mile, and falling into the Pe-kiang at Chaou-choo-foo. One mountain, San-van-hap, or the Flying Hill, more conspicuous than the rest, is believed to be the highest in China, and is said to derive its singular name from the ruined temple on its summit, which was transported by the wand of some wizard, and in a single night, from a province in the north to its present aerial position.

Less picturesque than the southern range, the aspect presented in the illustration possesses characters that confer upon it an increased interest. Sterile, uninhabited, and rugged, the surface displays a remarkable variety of colour; the disintegrated sandstone, of which the mountains are composed, strongly contrasting with the jet-black hue of the coal that here rises to the view, and is scattered over the soil in the immediate vicinity of the hills. This invaluable mineral abounds in China; in the province of Pe-tche-le is found a species of graphite: that exposed for sale in the towns along the banks of the Yang-tse-kiang resembles cannel-coal; and, in the vicinity of the Po-yang lake, a description having the character of bovey coal prevails. At the base of the Five Horses' Heads a sulphurous kind is raised, and an extensive trade is conducted here by means of it. The collieries are worked by adits driven into the sides of the mountains, not by perpendicular shafts, and the coal is conveyed in wagons to the entrance, and thrown from a stage or jetty directly into the hold of the junk. Perhaps

no country in the world possesses coal in greater quantity and variety than the empire of China, and from the practised industry and extraordinary imitatory powers of the people, it is more than probable, that before many years shall roll over their history, their noble rivers will be navigated, like those of the North American States, by numerous and well-equipped steam-boats.

In the coal district of Ou-ma-too, a manufacture of sulphate of iron, or green vitriol, is established. A quantity of hepatic iron pyrites, mixed with an equal amount of coal, both being broken into small similar-sized fragments, is accumulated into a pyramidal form, and coated carefully over with lime-plaster. By this process much heat is generated and extricated, and the heap remains untouched until the smoke has totally subsided. The mixture is then removed, thrown into water, and submitted to heat, when crystals of sulphate of iron are obtained by evaporation.

Irrigation is one of the most favourite practices in Chinese agriculture, and the variety of ingenious modes for raising and distributing water, reflects much credit on the industrial character of the people. On the left bank of the Pe-kiang river, and amidst the sandy grounds that are elevated above the water-level, the sugar-cane is much cultivated, and a large water-wheel, erected close to the shore, is employed for the purpose of extensive and continual irrigation. In the construction of this primitive contrivance, ingenuity and frugality are most admirably combined. Two upright posts are securely fixed in the bed of the river, and in a plane perpendicular to the trend of the bank. These uprights support the axis, about ten feet in length, of a wheel consisting of two unequal rims, the diameter of that near the shore being eighteen inches less than that farther off: but both dip into the water, while the opposite segment of the wheel rises above the level of the bank. This double wheel is connected with the axis by eighteen spokes, obliquely inserted near each extremity of the axis, and crossing each other at two-thirds of their length. They acquire additional security by a concentric circle and bands that connect them with the rims; the spokes inserted in the interior extremity of the axis reaching the outer rim, and those proceeding from the exterior terminus reaching the inner and smaller rim. Between the rims and the crossings of the spokes, is woven a kind of close basket-work, serving as ladle-boards or floats, which meeting successively the current of the stream, by their impulse turn the wheel. To both rims are attached small tubes or spouts of wood, with an inclination of about twenty-five degrees to the horizon, or to the axis of the wheel. These tubes are closed at the outer extremity, but open at the other. By this position, the tubes which happen during a revolution to be in the stream with the open ends uppermost, fill with water. As that segment of the wheel rises, the mouths of these tubes are then relatively depressed, and pour their contents into a wide trough, whence they are conducted amongst the canes as may be required.

The only material employed in the construction of this piece of mechanism, with the exception of the nave and principal uprights, is afforded by the bamboo. The rims, spokes, floats, tubes, and even the cords, are made of entire lengths or single joints, or large pieces, or thin slices, of that wood. Neither nails, pins, screws, nor any kind

of metal, enters into its construction. The cordage by which the parts are bound together is of slit bamboo cane. At a trifling cost of erection, and without further labour or any attendance, this useful machine will raise water from a considerable depth, and supply a reservoir with a quantity adequate to the wants of a spacious cultivated area.

FAÇADE OF THE GREAT TEMPLE, MACAO.

Look how, grotesquely gay, von fane portrays
The antic mummeries of its idol-shrine;
With antler'd front the shrinking heaven it frays,
And flouts with Cyclop stare its light benign:
Sculpture and hieroglyph full aptly show
How meaningless the pompous rites of Fo.

C. J. C.

So slight is Portuguese tenure or title at Macao, that the Chinese maintain here, in neighbourship with this despised race of foreigners, one of the most remarkable, most venerated, and really graceful buildings in the empire, dedicated to the worship of Fo. The architecture is more intelligible as a design, more perfect in execution, and less grotesque, than the majority of Buddhist temples; the situation on the water-side, amidst forest-trees and natural rock, is inconceivably beautiful; and the mode in which the architects have availed themselves of all these accessories to grace and harmony is highly meritorious.

The Neang-mako, or Old Temple of the Lady, is situated about half a mile from the city of Macao, in a north-west direction; and the walk thither, although obstructed by the usual inconveniences of Chinese roads, is rendered peculiarly agreeable by the prospects it commands, along its whole length, of the inner port, and of the green hills of Lapa. From its sunk, sequestered, and shaded site, the temple is not perceived until the visitor comes suddenly upon the steep rocky steps that descend to the spacious esplanade before it. Two tall red flag-staffs, however, in front of the temple, constitute an unerring index to those acquainted with the locality; being conspicuous at all hours, by the three golden balls that surmount them, by the square frame-work that is attached to them, and by the imperial standard that adorns them. At the foot of the broad stairs are three great monumental stones, closely inscribed with names, titles, laudatory records, and other vain but pardonable mementos. Beyond these commemorative pillars, is the wide, open, agreeable esplanade, represented in the illustration; on one side of which is part of the façade of the building, on the other the estuary or inlet, into which the Peninsula of Macao projects. The scene in front, composed of religious votaries, venders of various commodities, jugglers, ballad singers, sailors, soldiers, mandarins, and mendicants, is common to all the sea-ports of China, and has been noticed in other pages of these volumes; but the merits of the building itself are of so peculiar and so conspicuous a character, that they call for a more detailed description. It is not to grandeur or

Drawn by Prinsep

Facade of the Great Temple at Madura

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loftiness, that the Neang-mako owes its charms, but to multitudinous details, made out with a minuteness and accuracy that cannot be exceeded. There is not another example, most probably, in all this wide-extended empire, in which the many grotesque features of Chinese scenery are concentrated within so small a compass; buildings, rocks, trees growing from the very stone, would appear to justify the artificial combinations that are made in their gardening, and seen in their drawings. An enclosure, resembling the holy ground that surrounds the ancient sanctuaries of Europe, is formed by means of walls connecting the rude rocks that occur in the circuit, and which are always religiously retained by Chinese architects and decorators. A balustrade, resting on this dwarf wall, is divided into compartments, enriched by tracery, and decorated with various representations of instruments of music, implements of art, and weapons of war. A continuous design fills one of the subdivisions; it is a tale readily told. A child, seated on a quadruped of a non-descript species, is attended by venerable men, and followed by two females carrying umbrellas; while Satan, adorned with monstrous horns, is fleeing from the party in the utmost dismay. Another division is filled with a group representing the dedication of the temple, and the votive act in which it had its foundation.

The design of the whole façade includes five separate structures, the central more lofty, the lateral gradually descending from it, and differing also in character and decorations. A rich cornice supports a highly-ornamented roof entirely of porcelain, on which rests a boat or junk, sculptured with representations of various national scenes and customs. Beneath the cornice are two oblong panels, enclosed in frames of a bright red stone, the higher containing bas-reliefs of grotesque figures, and extraordinary combinations; the lower filled with apophthegms, from the writings of the great founder of the sect of idolaters that come here to worship. Beneath this latter tablet, opens a large circular window, the frame of which appears to have been cut, with incalculable labour, from a single block of stone. Pilasters, wholly covered with inscriptions, separate the central from the two lower divisions; these are also adorned with porcelain roofs, Chinese boats, massive cornices, and indented with tablets on which admonitions and wise maxims are emblazoned. Each division is pierced by a square window of large dimensions, the carvings in which, although an extraordinary evidence of labour and perseverance, are neither beautiful nor intelligible. Probably the object of the architect who designed them, was to establish the superiority of industry, patience, and perseverance, over uncultivated genius. Whether he has succeeded in this expectation, may be reasonably doubted; but it is morally certain, that he has left a monument of his art behind, which few will possess the courage, and fewer the desire, to imitate.

CHAPEL IN THE GREAT TEMPLE OF MACAO.

Withdraw thee from yon pagan throng awhile;
The temple's din and bustle, both forsake;
And, where repose in each fair form doth smile,
From the gaunt brotherhood thy lesson take:—
He errs, the page of life, recluse, who cons,
In monkish zeal—Franciscan, Dervise, Bonze.

C. J. C.

Many resemblances between the monastic habits of the Roman Catholic Church and worship, and those of the priests of Buddha, have been observed. The missionaries themselves acknowledged the fact; and some of them, notwithstanding their unquestionable learning and philosophy, have exhibited an unbecoming weakness in speaking, or rather writing, on this coincidence. The arrangements of the temple of Macao may probably present a still closer resemblance to the modes of Christian conventual life, than those of temples in the interior, from the accidental circumstance of the presence of Roman Catholic churches in this particular place: but, wholly independent of any such adventitious aid in the argument, the analogy in costume, mode of life, form of worship, and other essential considerations, is so very striking, that no European can witness the ceremonies in a Buddhist temple, without being forcibly reminded of it. Here, at Macao, is an extensive collegiate or monastic establishment, the residence of bonzes, who observe celibacy, dress in the simple vesture depicted in our view, and live principally upon the bounty of the benevolent. The walls of their apartments are not so plain and unpretending as their garments: richly ornamented with carved-work, interspersed with bas-reliefs, and occasionally decorated with paintings, their homes present an appearance of wealth and elegance; and, if public report were not too often identical with public calumny, it might be added, that the luxuries and pleasures of life are not excluded from the bonze's board.

Entering by the chief porch, which is decorated in a style of grace, delicacy, and perfection, equal to that of the central building; animals of monstrous conception, but cleverly executed, are placed on pedestals at either side. Escaping from this contemptible specimen of art, the principal apartment of the temple is reached, where all those horrible mummeries that belong to the theory of Buddhism are performed. The high altar of idolatry stands precisely opposite to the great circular window, represented in the view of the Façade; and, when the rays of the sun flow in upon the hideous idols of the scene, their disgusting shapes, their imperfect structure, and their senseless nature, are so ridiculously displayed, that it is difficult to say whether their votaries are more entitled to pity or contempt. Besides the multitude of idols, as varied in size and material as in form and attitude, the articles that surround the spectator are infinite; and few who come here to pray can find leisure for the purpose, attention being diverted by the objects that present themselves at every point of space in this cabinet of curiosities.

Chapel on the great Temple, Ulasi

Chapelle du grand Temple à Ulasi

Kapelle auf dem großen Tempel in Ulasi

The walls are decorated like those of our military armories, with halberds, swords, matchlocks, drums, tom-toms, and other ensigns of power, or conquest, or submission; lanterns of different patterns, and sizes, and colours, are suspended from the roof, besides festoons or garlands of many-coloured ribands, united by metal clasps. Bonzes are continually in attendance upon the worshippers; and one of their duties, a duty however in which they have a direct pecuniary interest, is that of selling little slips of red paper, inscribed with moral maxims, or forms of prayer, or the objects of some petition which the votary desires to present to his tutelar god. This traffic is constant and profitable, and yields a handsome revenue to the college. On the high altar, tapers of sandal-wood are always burning; to these the supplicant approaches, lights his red paper, then laying it at the feet of his favourite idol, accompanies its combustion with suitable entreaties for assistance or protection. A door, generally standing open, and around which a number of idle bonzes are collected, discloses a long corridor leading to the banqueting hall and cells; strangers, however, are but jealously admitted even to peep within these precincts.

At the opposite side of the temple from that by which the visiter enters, a staircase leads down to a second esplanade, more limited in extent, but equally pleasing in all its accompaniments. In the semicircular area before the chief façade, a broad paved terrace, close to the margin of the waves, is enclosed by a stone parapet, profusely sculptured, and on which are graven moral maxims and sentences, extracted from the Book of Fate, or other foolish fictions. Amidst the rocks that rise abruptly, and with a peculiarly picturesque effect, above the water, a small chapel is intruded, containing an image of Buddha, over which a large paper lantern is suspended. Beside this tiny temple, is a second building, with a porcelain roof, something of an Italian cornice and decoration, but having a spacious circular opening in front, that occupies the principal part of the whole elevation. On a rock immediately opposite the window, stands a pedestal, with a recipient vessel, for the offerings of the humane and zealous amongst the visiters. Whether the expectation associated with the little hexagonal pedestal may extend its influence to any portion of the faithful, it is difficult to decide; but certainly the number that visit this secluded and romantic part of the temple is considerably smaller than is constantly to be seen in the principal cella of the building.

This fact is the more remarkable, because the scenery around the little chapel is highly picturesque, and of that mixed and contrasted character that pleases particularly in China. The terrace has been gained from the sea, the site of the temple from the ledge of rock, and the intermixture of the beauties of nature with the works of art is as close and complete as a Chinese artist could desire. Yet hour succeeds to hour, in this sequestered spot, and neither the tread of a footstep, nor the sound of a voice, falls on the ear of the miserable bonze, who sits within view of the place of tribute, and presents a taper to the devotee to light his dedicatory red paper at, which he comes to offer in the adjoining chapel.

APARTMENT IN A MANDARIN'S HOUSE,

NEAR NANKING.

Cease, western islander, nor rudely call
  Barbarian, yonder gentle family.
What boasts thy proud saloon, or board, or wall,
  Which lacketh here—of true civility?
Hast thou outstript? Be modest.—Such as these
Were China's sons, when ye were savages.

C. J. C.

The interior of a Mandarin's House affords a more satisfactory idea of the mode of living prevalent in the Chinese empire, than any other scene that could be selected from the drama of their history. Less partial to external decoration and magnificence in public architecture than the ancient Greeks and Romans, the internal arrangements of their dwellings appear to be precisely analogous; and, an examination of the exhumed houses of Pompeii, will abundantly demonstrate this remarkable and not uninteresting fact. That the Celestials did not import their notions of domestic architecture from Rome may be unhesitatingly admitted; whence it follows, that we have existing, in all its primitive truthfulness, the same description of dwelling, and probably nearly similar habits of life, which we regard with so much curiosity and wonder in the crumbling fragments of the buried city. In describing subsequent illustrations, more immediately representing the architectural design, the ichnographic plan, and the various parts that compose a mandarin's palace, the identity of Roman with Chinese domestic architecture shall be more fully detailed. One extract, however, from the description of a private house at Pompeii, may, with much propriety, be here introduced. "Those apartments that were devoted exclusively to private accommodation, included the dining and bed-rooms, picture-gallery, library, baths, and portico, in which flowers and shrubs were ranged along. On the walls of the private rooms, various designs are painted; sometimes basso-relievos are the chief decoration, in which, however, a very morbid taste is generally exhibited; but the floors are inlaid with elaborate and often beautiful mosaic work; yet these costly ornaments can scarcely compensate for the absence of many domestic comforts which moderns enjoy. No glass, save in the villa of Diomede, has been discovered at Pompeii; and no fire-places adorn their apartments, or contribute to their ventilation. The roof of the house was generally a terrace protected by a wall; and the women's apartments looked towards the garden, a custom still observed in the East."

In China, as in ancient Italy, the apartments appropriated exclusively to the accommodation of the family are numerous, but limited in dimensions—generally of a square form, situated in the most remote part of the house from the chief door of entrance, or rather front porch, and guarded most jealously from intrusion. The approaches to them

Apartment in a Mandarin's House, near Nankin

from the state-rooms, from the great court, from the vestibule, are always long, narrow, dark, and intricate, found with difficulty by persons unacquainted with the establishment; and, although the material of which the whole edifice, with its corridors, wings, and pavilions is composed, is of the most fragile character, and the walls that enclose it easily scaled by those who were resolved upon plunder or admission; yet such is the force of prejudice, habit, and established confidence in the efficient administration of law, that these childish contrivances appear to afford ample imagined security.

The illustration represents a boudoir or inner room, where the mandarin, his lady, a nurse and child, are assembled, and paying the most deliberate attention to the character which an itinerant merchant is giving of his goods. In Persia, Hindoo, and other Oriental countries, where luxury is habitual, even the most wealthy recline on carpets spread on the floor, or on couches laid close to the wall all around the room; but in China, chairs, tables, and sofas, resembling those in universal use throughout Europe, are employed; nor has it been ascertained that any other Asiaties have adopted this article of furniture. The chair in which the matron is seated is supposed to be of bamboo, the seat, sides, and drapery of which are generally of silk, and richly embroidered by the ladies of the family. Beside her, in all the accustomed dignity of manner that charaeterizes his country and his rank, is the wealthy master of the house, who has just risen from his chair that stands nearest to the window, a more convenient position for one occupied in the disgusting amusement of smoking. But, however unfashionable and excluded from polite life this practice may be in England, its prevalence in China is so widely spread, as to render its introduction into the drawing-room perfectly allowable; and *cuspadores* are placed in every room, to save the floor from the consequences of those oral clearances that are necessary during this indulgence. Although the lady is so intent upon purchasing, no devotion to fashion or alteration in the manner of dress actuates her; for, here fashion has not yet effected a conquest, the only variations that are made in female costume being those which change of seasons imperatively demand. The costume of a lady of rank generally consists of vests of taffeta under a silk netting, within doors, to whieh is added a long robe of embroidered satin as the external garment. Every shade of colour is chosen, according to the taste of the individual; and the decorations, as well as disposition of jewels and other ornaments, are dependent altogether upon fancy. Yet one system seems to prevail in society, so that the description of the costume of an individual will apply with truth to all. The utmost eare is bestowed on ornamenting the head; the hair, after being smoothed with oil and closely twisted, is brought to the crown of the head, and there fastened with bodkins of gold or silver; aeross the forehead is a band or fillet, from which depends, something in the manner of a Mary-Queen-of-Scots' cap, a peak of velvet, decorated with a diamond or pearl, and artificial flowers are sometimes fancifully arranged on each side of the face. In full dress, during visits, or the reception of visiters, earrings are worn; and a string of perfumed beads suspended from the shoulder, also forms a portion of the full-dress ornaments. Cosmetics, or rather their uses, are perfectly understood amongst ladies of rank, who endeavour to make their eyebrows appear long, narrow,

black, and arched; they use both red and white paint profusely, and generally place a very decided red spot on the lower lip.

That the maid shall not be mistaken for the mistress by those whose intercourse with society may have been limited or profitless, she is obliged to wear on the wrist, as a badge of distinction, a *tutenag* or ring of brass; and her little charge, the hope of the family, is rendered ridiculous by two queues, which are encouraged to grow from each side of the head.

Amongst itinerant traders, the value of exactly balancing their loads is very fully appreciated; and it is often the case, that when the burden cannot be divided, a stone is placed in the empty pail, box, or basket. The pedlar has carried both his chests into the room, one of which he has opened, and is displaying its contents; the counterpoise stands immediately behind him, together with the bamboo rod, and cords, from which both are suspended. A servant approaches with tea, or some other refreshment, which he is about to present to the pedlar, unbounded hospitality being a leading feature in every true picture of Chinese life and habits.

Besides the gracefulness of the oval opening, encircled by a carved frame or cornice, it possesses an advantage that must not pass unnoticed—it is the only window of the apartment. Like the Romans, the Chinese do not employ glass in their windows; the former used a transparent stone called *lapis specularis*, capable of being split into thin plates, and this was introduced into the palaces of the most wealthy or luxurious only. What species of stone this was, we are left to conjecture; but, that stone suitable for such purposes is known and employed in the present age, those are familiar with who have seen the mica, (talc, glimmer,) or Muscovy glass, which the Russians first used in the windows of their men-of-war, because it withstood the shock of artillery better than the best glass was capable of doing. The same substitutes for glass, however, have been adopted by the Chinese; namely, horn, pearl-shell, linen-cloth, silk-gauze, oiled-paper, to which they have added bamboo blinds.

On one side of the room, just behind the nurse and child, are cabinets, or chiffoneers, in English, "What-nots," the shelves of which are occupied by dishes of fruits, little jars of perfumed woods, tapers, and other articles of luxury, recreation, or necessity. These stands may be formed either of Japan lacquered-ware, of bamboo varnished, or of hard wood, carved after the most complicated patterns, like the rich pillars that support the ceiling. On the left, and just beside the oval opening, is a splendid massive stand of hard wood, with a marble top, that forms the ground of a piece of shell-work, or rock-work, representing the villa of a prince or mandarin, in Tartary, or Keang-nan, or some other mountainous and romantic part of the empire. Jars constitute a favourite ornament in every house, and from their beauty and costliness are now duly admitted into all English drawing-rooms. The partiality for these beautiful objects of manufacture is traceable to the circumstance of their having first been placed in Buddhist and other temples, and thereby associated with the religion of the country.

No article of furniture, or object of manufacture, seems to have acquired greater popularity amongst the Chinese than the lantern; the bamboo would appear to be

Chinese Cut . Merchants

indispensable to their existence, the lantern to their happiness. No apartment is furnished without an assortment of these articles. A large, splendid, costly lantern, adorned with silk curtains and tassels of the richest quality and most gorgeous colours, hangs from the roof; while from other parts, as well as from branches that project from the wall, minor luminaries contribute their aid in discharging the twofold duty of ornaments by day, and fountains of light by night. In ability to illuminate, the lantern is very inferior either to the glittering old chandelier of England's palmy days, or to the bright flame of the gas-lamp; and the smoke that escapes from it is more intolerable than the odour of the tobacco with which the whole mansion is infected at evening-time. Mr. Allom, whose knowledge of Chinese architecture is only exceeded by his ability in delineating it, has chosen to represent the floor of the "Apartment in a Mandarin's House" as tiled; this is frequently the case, and it renders the apartment peculiarly brilliant; but bricks are also very extensively employed for flooring, over which bamboo mats are spread, to hide the deformity and to guard against cold.

CAT MERCHANTS AND TEA DEALERS AT TONG-CHOW.

What, eat poor pussy ! Eat my pet,
So soft and gentle, sleek and warm?
Go, gorge truss'd mice; I'll not regret:
Tastes differ; and—the breed may swarm.
"Cat" may eat rarely in a stew or pie:
Let mine purr pleasure,—I've no wish to try.

C. J. C.

Twelve miles from Peking, and at the point where the Pei-ho ceases to be navigable by junks or boats of burden, is situated Tong-chow-foo, a city of the second rank. It is surrounded by brick walls upwards of sixty feet in height, and possesses a dense population, apparently in a state of poverty, although, from the place being the port of Peking, an active trade is conducted. Hither the produce and manufacture of the southern provinces, as well as any foreign importations that elude the vigilance of Imperial illiberality at the sea-ports, are carried, and landed, and hence conveyed to the capital. In English history, the name of this populous, bustling, yet impoverished place, occurs; for it was here that Duke Ho, and President Muh, had that memorable interview with Lord Amherst, in which they explained to his excellency the nature and necessity of those genuflexions and prostrations which he would be called upon to make when presented to the emperor. It may possibly form a subject of regret that our ambassador returned without having accomplished any of the objects of his expensive mission; and it is known that Napoleon ridiculed his fastidiousness; but, judging from subsequent experience of

Chinese eharaeter, it is more than probable that, had his lordship yielded a single point, where the honour and dignity of his eountry and sovereign were concerned, as "increase of appetite grows by what it feeds on," the Chinese would have grown more insolent in their demands, and he would have left, with the additional ehagrin of having paid homage, in the name of his royal master, to a Tartar potentate. Napoleon was not an emperor when he smiled at the squeamishness of the British ambassador; when the imperial diadem enwrapped his brow, he would not have suffered his representative to make an obeisance so humiliating, and in the name of Franee, before any monarch in the eivilized world.

A suffieient supply of wholesome food seems to be the influencing power, the spring of aetion, the end of industry, in every part of our globe; and the difference in the degrees of avidity with whieh mankind pursue it, is regulated by the degree of eiviliza-tion and intelligence to which they have attained. It does not follow, that the acquisition of food is an objeet of less anxious attention in the edueated countries of Europe, because they subdue the eoarser appetites of our nature, and publiely exalt intelleetual pursuits and refinements. Sueh nations have the same natural wants as their Eastern fellow-creatures; but, the very refinement which eoneeals them is also an auxiliary to the acquisition of a regular and satisfying supply. In China the voracity of the people obtrudes itself eontinually; every object of industry or occupation seems to have sueh a tendency to the appeasing of appetite, that it becomes rather a disgusting con-templation. The rieh and elevated are decided epicures; the middle and lower classes as decided sensualists. The tastes of the one are seareely limited by the extent of their revenues, the voracity of the other unrestricted by the most nauseous species of food. Being the most omnivorous people in the world, there is not an animal or plant that ean be proeured by art and industry, and eaten withont risk of life, that is not pressed into the serviee by these gastronomers: the flesh of wild horses is highly prized, the larvæ of the sphinx-moth, bears' paws, and the feet of other animals brought from Tartary, Cambodia, and Siam, are deemed delicious; and edible birds'-nests are esteemed at the banquets of the mandarins, for which they are oecasionally made into a soup.* In the market of Tong-ehow, to which the stewards of the noble families of Peking repair to purehase viands for their lords, "it is a good diversion to see the butehers, when they are carrying dogs' flesh to any place, or when they are leading five or six dogs to the slaughter-house: for, all the dogs in the street, drawn together by the cries of those going to be killed, or the smell of those already dead, fall upon the butehers, who are obliged to go always armed with a long staff, or great whip, to defend themselves from their attack, as also to keep their doors elose shut, that they may exereise their trade in safety." The salesmen enter the market-plaee, or step from their junks upon shore, having baskets suspended at the extremities of a carrying-pole, in which are eontained dogs, eats, rats, or birds, either tame or wild, generally alive—sea-slugs, and grubs found in the sugar-eane. The speeies of dog most in request is a small spaniel; the poor animals appear particularly

* Soup made of mare's milk and duck's blood was served up at a banquet given to Lord Amherst.

dejected in their imprisonment, not even looking up in the hope of freedom; whilst the cats, on the contrary, maintain an incessant squalling, and seem never to despair of escaping from a fate which otherwise must prove inevitable. To a foreigner, Christian or Turk, the sight is sufficiently trying, both regarding the dog as amongst the most faithful of inferior animals, and the cat as one of the most useful. In the ancient Chinese writings, cats are spoken of as a delicacy at table; but the species alluded to was found wild in Tartary, and brought thence into China, where they were regularly fed for the markets of the principal cities. As far as appearance is concerned, rats, when butchered, for they are not brought to market alive, are by no means disgusting. They are neatly prepared, slit down the breast, and hung in rows from the carrying-poles by skewers passed through their distended hind-legs.

In the immediate vicinity of the wharfs, or horses' heads, the accustomed name for landing-places or jetties amongst the Chinese, at Tong-chow, are stalls where refreshments are sold to the boatmen and loungers; tea, however, is the universal beverage; and the vender, standing beneath a canopy of sail-cloth, made of the fibre of the bamboo, and supported by bamboo canes, invites all passers-by to taste the favourite refreshment. Cups, much inferior in capacity to those in general use amongst us, are laid with regularity along a marble counter, at the end of which stands a stove and boiler, where the tea is prepared and kept warm. The scene around presents an extraordinary instance of the universal application of the bamboo. Beside the tarpaulin supporters, table-frame, and trellis-work of the tea-vender's shop, the conical baskets in which the cats are brought to market, the pole from which they are suspended, the broad-leafed hat of the cat-merchant, the walking-stick of the buyer, the masts, sails, ropes, of the trading junks which lie close to the shore, as well as the frame-work and sail-cloths that sustain and form an awning, are all obtained or manufactured from this invaluable cane.

Tastes less fastidious would probably not repudiate the wild birds, eagles, storks, hawks, and owls, which are amongst the rarities arrayed by poulterers; although they are excluded from all European markets, with perhaps little reflection upon the grounds of that exclusion. But the popular fowl in China is the duck, in the rearing of which Chinese perseverance and animal instinct are conspicuous. In every province, the peasantry are familiar with the mode of hatching eggs by heat, either in an oven or a manure-heap. When the ducklings are able to be removed, they are put into boats, and carried away to the nearest mud bank or heap where shell-fish feed. Arrived at the scene of action, the conductor strikes on a gong, or blows a whistle, upon which signal his flock instantly paddle away to the feeding-ground, and commence a search for everything digestible. On the repetition of the signal, they paddle back again to their respective conveyances unerringly, although one hundred boats, and so many flocks, might be on the feeding-ground at the same time. As the flock approaches, the conductor places a broad plank against the boat's side for the young waddlers to ascend; and the scene that takes place when the crowd reaches the plank is both interesting and ludicrous. It forms part of the conductor's duty to chastise the loiterers, but reward the most docile and active; this he

does by giving the foremost of those that return some paddy, but the last a few taps of a bamboo; when, therefore, they reach the inclined plane, the efforts of all are redoubled, and the older and stronger actually waddle over the backs of the juniors into the boat, influenced evidently by a sense of rewards and punishments. This mode of feeding, however, is little calculated to produce fat or tender food; and when the ducks are dried, they present the appearance of skin strained over an anatomical preparation of that aquatic bird. "A man hawking about the streets of a town," says Mr. Lay, "with a bundle of dried ducks at his back, might be taken as a characteristic of the Chinese nation. The blood of the domestic fowl is spilled upon the ground, but that of the duck is preserved in a small vessel, that it may be moulded into a cake by the process of coagulation; it is then put into water, to displace a portion of the colour, and to enhance its good qualities. We see then that the Chinese are discriminating, even in the use of that inhibited article, blood: 'For blood, with the flesh thereof, which is the life thereof, ye shall not eat."

WHAMPOA, FROM DANE'S ISLAND.

——— "Your argosies with portly sail,
Like signiors and rich burghers of the flood,
Or, as it were, the pageants of the sea,—
Do overpeer the petty traffickers,
That curt'sy to them, do them reverence."

SHAKSPERE.

BEFORE the complete establishment of British naval and military superiority over the Chinese, the channel of Whampoa was known only as the roadstead where foreign vessels, trading to Canton, were obliged to drop their anchors. In the passage up from Bocca Tigris, two bars are crossed; the second, near to the entrance—the first, immediately eastward of a group of islands, the principal of which are named by Europeans, French, Dane's, and Whampoa. Some little freedom of intercourse was formerly permitted, and the crews were suffered to land, and enjoy the pleasures of society, provided they scrupulously respected the prejudices of the natives. Besides, of this cluster of islets, there was one generously conceded to foreigners as a burial-ground, upon payment, however, of exorbitant fees. The gratification of a natural curiosity, which induced merchants and mariners to land here, was frequently dearly bought; the insolence of the younger members of the native community to strangers being insupportable, while the elder branches only awaited opportunity to plunder and ill-treat them. It has been pleaded that the English, American, as well as the sailors of other western countries, when allowed to go ashore on these islands, indulged too copiously in draughts of *seaou-tchuh*, an ardent spirit distilled from a mixture of rice and other

Whampoa, from Dane's Island

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grain; and, losing all self-control, were guilty of acts of violence—that they entered the temples, ridiculed the popular faith, and broke the hideous monsters to which the Chinese bend the knee. This charge may be based on fact, and parallel instances may be adduced from the accounts of voyagers, but the invincible prejudices of the Chinese to strangers, from immemorial time, can hardly have originated in events of comparatively recent occurrence.

French Island, westward of Dane's Island, forms the side scene of the illustration, it is one vast cemetery, divided impartially between the foreigner and the native, and occupied with the humble, low-lying tablet that records the early fall of the one, far from the place of his birth, as well as with the pompous, semicircular mausoleum which distinguishes, by its sweep and architecture, the rank and wealth of the other, whose pride lies humbled beneath it. To the left of the view is seen the entrance to the Tay-wang-kow passage, Junk river, which bounds Whampoa island, and separates it from Junk island.

The picturesque prospect which Whampoa and its encircling islets presents, has been the theatre of many military events. Placed in the very centre of the highway to Canton, from which it is but ten miles distant, it should be fortified with all the science of the age, and at any cost that such security might be attended with; but the authorities, relying too confidently upon the fortresses at Chuenpee, Tycocktow, Bocca Tigris, and Tiger island, have injudiciously neglected the more available position. When the Modèste, a British frigate, was directed, during the late Chinese war, to pass Whampoa towards Canton, and subsequently the Sulphur was placed under similar orders, the opposition given by the battery at Howqua's Folly at the north-west extremity of Whampoa island, and by Fort Napier, which is directly opposite, was so contemptible that it is merely mentioned but not dwelt upon in the despatches. Howqua's Folly, built after Admiral Drury's expedition, is a quadrangular structure, entirely of hewn granite, and mounting eight-and-twenty guns. It is called from its founder, who is supposed to have been converted into a patriot either by "a squeeze," or by a desire to escape the imperial wrath. The derivation of "Napier's Fort," will probably present itself more immediately, from the recollection that it was to this precise anchorage his lordship ordered up two sail-of-the-line, when the Canton authorities doubted his credentials. Between these two forts, stakes were driven into the river-bed; and old junks were sunk, to obstruct the passage of the British; but the employment of war-steamers in the British navy since the previous visit of our ships to Whampoa, had escaped the knowledge of the Chinese, and gave to all their childish contrivances an appearance of extravagant folly.

The feeling of security that has hitherto accompanied the possession of Whampoa, induced the government to erect here several substantial stores for the reception of rice. This necessary of life is laid up at the expense of the emperor in the event of scarcity, when it is sold at little or no profit to the poor. Should an abundant harvest reduce the price of grain, then the custodees of the public granaries are empowered to

purchase largely; if a less plentiful season occur, to sell at a moderate loss; and if an absolute famine happen, then the granaries are thrown open to the poor.

On a mound adjacent to the town, and near the western end of the island, the Whampoa pagoda rises to a height of one hundred and seventy feet; beyond the Junk river on the right, and on the point of Junk island, is another, inferior in gracefulness and height; and on the further bank of the Tay-wang-kow passage, a beautiful, light, and tapering temple stands conspicuously prominent. Canton-reach extends from Whampoa and French islands in a western direction, and is enclosed on the north by a range of lofty and rugged hills that form a delightful drooping distance.

THEATRE AT TIEN SIN.

"Alas! that Vice's brand should stamp the stage—
Life's picture, and resuscitated page!
There might our unschool'd crowds delighted stand,
Each acted lesson view, and understand.
Some *read* to learn; to *listen* some prefer;
To teach *beholders* rose the theatre." C. J. C.

"THERE is one city in the metropolitan province of Petche-le, that has a greater trade, is much more populous, and richer than most others, though it is not of the first order, and has no jurisdiction; it is called Tien-tching-ouei; and since the map was made, it is placed in the rank of *tcheou*, or cities of the second order. It is situated at the place where the imperial canal which comes from Lin-tchin-tcheou joins to the river of Peking. A great mandarin resides here, and is a principal of the officers who preside over the salt-works along the sea-coast of the provinces of Pe-tche-le and Chan-tong; all the vessels which bring timber from East Tartary, after they have crossed the bay of Leaou-tong, come to unload in this port, which is but twenty leagues from Peking."

Such is the pithy account of the *Citta Celeste* of Marco Polo left us by the Jesuits, who surveyed every locality of the empire with a penetration never exceeded by any European traveller; and, although their topographical description is insufficient to satisfy modern inquiry, it includes the principal points that then deserved attention at this city, while the stationary condition of the Chinese people ever since, renders it as applicable to-day as when it was originally written.

The conflux of the rivers Pei-ho and Eu-ho, the former opening a communication with the capital, eighty miles distant, and with the sea, fifty miles; the latter, by means of the imperial canal, with all the southern provinces, conferred an early commercial importance upon Tien-sin. There is a bar at the entrance of the river, and the depth of water above the city is but imperfectly known to foreigners; so that sailing-vessels, or ships of large burden, should not venture up without a native pilot; but from their light draught, and facility of direct and retrograde movements, steamers may navigate

Theatre at Hoey Tow

its whole course with safety. His imperial majesty, Taou-kwang, (Reason's Glory,) is probably still ignorant of the bold enterprise at one time meditated against his capital by the captain of a British man-of-war cruising off the mouth of the Pei-ho—

"Had the Chinese turned restive," writes Lord Jocelyn, "eight hours would have taken the steamer and corvette, filled with seamen, marines, and field-pieces, to the town of Tien-sin, at the head of the great canal, the depôt of all their northern trade and supplies. Their fleet of junks being then burnt, an event which would have crippled their means of sending reinforcements to the mouth of the river, and the town being set on fire, nearly within sight of the imperial city, must have caused a panic and distress that would have shaken the empire to its very base. They seemed to be aware that this was feasible, and dreaded it themselves."

In the most busy and populous commercial towns, where labour appears only to be suspended from an apprehension of exhausting the physical powers of the labourer, the greatest variety of public shows and entertainments, the largest number of coffee-houses, restaurateurs, assembly-rooms, and theatres, are always found; a sufficient evidence that in such localities they receive the largest share of patronage. This remark applies with more than common appropriateness to Tien-sin, which has long been celebrated as the chief place of trade in the province, as well as for its everlasting scenes of recreation and gaiety.

Many Europeans have visited this Chinese Liverpool; and the courtesies which commercial intercourse engenders, have here procured for them a more liberal reception, and a less restrained sojourn, than they must have met with in other parts of China. Buildings, wharfs, manufactorses, warehouses, and dockyards, extend along the banks of the Pei-ho, for upwards of two miles and a half; and the surface of the water, during all that length, is so closely covered with junks, that a narrow passage-way only is reserved by the river-police.

The multitudes that crowd the decks of this countless fleet, are not devoted wholly to navigation; they include whole families, who lead a sort of amphibious life—"every shore to them is foreign, and the earth an element on which they venture but occasionally." Twice have our embassies passed and repassed this great emporium; and the description of the spectacle which it presented on these occasions is calculated to give a very imposing idea of Chinese enterprise, wealth, discipline, and civilization. During one of these transits, the pageant was witnessed by such a multitude as, even in China, was rarely seen. The decks of the vessels were completely occupied, numbers stood in the shallow water between them and the shore, while a dense and continuous crowd lined the sloping banks from the houses to the water's edge. The gradual descent of the ground on each side gave the spectacle the appearance of some vast amphitheatre. The enormous diameter of the umbrageous hat rendering it a perfect nuisance, on an occasion where heads were jammed as closely as if they were screwed together, the array of so many thousand bare bald pates so situated, and exposed to the influence of a meridian sun, when the thermometer stood at ninety, must have been truly astonishing. Along the banks of the river, large bags of salt are generally piled up in a conical form, and covered carefully with matting. During the passing of the ambassadorial procession, these heaps of salt were also tenanted, presenting the appearance of so many

pyramids of heads.* In all the ardour of curiosity which evidently existed on this public demonstration, it was remarkable that no disturbance occurred; a sense of mutual accommodation pervaded the multitudinous assembly, nor were police or military permitted to appear, or mingle with the crowd.

It was while the state-barges lay moored before the viceroy's palace, that a temporary theatre was erected on the quay, with a fanciful orchestra behind it, in which a dramatic entertainment, after the national manner, was represented, for the gratification of the embassy. The exterior of the building was decorated with a variety of brilliant and lively colours, by the proper distribution, as well as contrast of which, the Chinese are able to produce the most pleasing effects. The front was left completely open towards the river, and the interior adorned with the same elegance and success. The performance was continued without interruption during a whole day, pantomime and historic dramas taking alternate possession of the boards. Strict attention was paid to costume, the actors being uniformly habited in the ancient dresses of the age in which the personages represented were supposed to have lived. A kind of recitative supplied the place of dialogue, accompanied by a variety of musical instruments, in which the gong, kettle-drum, and trumpet were conspicuous, each pause being filled up by a loud crash, such as our "brass bands" sometimes introduce. Every actor announced on his first entrance the part he was about to perform,—where the scene was laid, and other explanatory circumstances; but this precaution is only observed when the audience are foreigners, or imperfectly acquainted with the language of China.

THE IMOGENE AND ANDROMACHE PASSING THE BOCCA TIGRIS.

How should the wit of Chinaman conceive
The thunder of Old England's oaken war?
His puny flutt'ring fleet may deftly thieve;
His nautic empire raise or sink a Bar·
Our Line he never saw—how then believe?—
Nor heard of Nelson, or of Trafalgar.

C. J. C.

Having much confidence in "sound and fury," the Chinese calculated upon exciting terror by noise and high-sounding epithets, and reverence by those of the most extravagant pretensions. Their emperor is styled Teaou-kwang, or Reason's Glory; and dragon, serpent and tiger, are terms of frequent application, where strength, power, or punishment is implied. The costume of the Tartar soldier is made to resemble the

* A calculation was made by Mr. Barrow of the quantity of salt contained in the pyramids of bags standing on the quays of Tien-sin when he passed by them, and it was found to be sufficient for the consumption of thirty millions of people for one whole year. A considerable revenue is derived from the *gabelle*, or salt-duty, and the situation of collector at this place is one of the most lucrative appointments in the imperial gift.

skin of the spotted tiger, heads of the same fierce and active animal are represented on their shields, as well as on the embrasures of the batteries. The most famous fortress in all China is that on Tiger Island; and the narrow opening in the Canton river, which is protected by an amazing number of cannon, is designated Bocca Tigris, or the Tiger's Mouth.

The great estuary of the Canton river, which, near to where the Factories stood, assumes the name of Chou-keang, or the Pearl river, is contracted between the forts of Chuenpee or Shakok and Tycocktow (Great Rising Head,) into a channel of about two miles in width. From the former of these points, the coast trends eastward, embracing the shallows known as Anson's Bay, to the batteries of Anunghoy (Woman's Shoe,) just three miles from Chuenpee. Above Tycocktow are two rocky islets, South and North Wantong, between which and Anunghoy, rather less than two miles' distance, is the celebrated throat of "Tiger's Mouth;"* and about two miles farther up the river, is situated Tiger Island, or Ty-hoo-tow. Anunghoy batteries have always been strongly garrisoned, and, before the last war, mounted one hundred and forty pieces of ordnance; the batteries of North Wantong, immediately opposite to them, mounted one hundred and sixty-five. Between the islet of South Wantong and the new fort of Anunghoy, a boom, consisting of powerful iron chains, partially sustained by wooden rafts, was raised at sunset. At this fort vessels were required to produce their permits; and those that happened to arrive in the Bocca after the boom was raised, were under the necessity of continuing outside until daylight. These forts were undoubtedly constructed more with a view of terrifying merchantmen, and extorting tribute, than with an expectation of obstructing an armed force: and Keshen, in his memorable defence, lays this fact before his imperial master. Whether, however, the commissioner's statement was advanced in mitigation of punishment for his faults, or whether he spoke the historic truth, the forts of Bocca Tigris have not been able to check the British sailor, for the passage has been repeatedly forced by our vessels. When Lord Napier, the British Commissioner-General at Canton, became apprehensive of insult, he ordered the Andromache and Imogene to pass Bocca Tigris, and ascend the river to Whampoa. This achievement was performed with little difficulty, the discharge of a few broadsides having completely silenced the enemy's fire, without any material injury to the works: these were spared, to add still further glory to the British arms at no distant period.

In the commencement of the year 1841, our envoy, disgusted by the faithlessness or fickleness of Chinese functionaries, directed the resumption of hostilities; and, in consequence of this determination, Commodore Sir J. G. Bremer was directed to take and destroy the forts of Anunghoy and Wantong, and force the passage of the Bogue. With a fleet of twelve sail-of-the-line and four steamers, even a less gallant officer would have felt little apprehension for the result; but the style in which these orders were executed, has justly associated the commodore's name with those of our naval heroes. The forts on North Wantong were cannonaded by the Calliope and

* Bocca Tigris, or The Hoo-moon, or the Bogue.

Samarang, while a battery of howitzers, established on the South island, a position most unaccountably neglected by the Chinese, opened their fire simultaneously.* The quickness and precision of English gunners soon overpowered the brave efforts of the enemy; in a few minutes they were seen flying from their post, and a landing was effected without opposition. The scene of inhumanity that followed will always remain a subject of much regret to our brave officers. In endeavouring to escape from the works, the Chinese had fallen into the trenches, which were literally filled with them, and in that helpless condition they implored for mercy. In vain did our generous officers menace, command, entreat the sepoys to spare the prostrate foe; either from a settled hatred of the nation, or ignorance of the language in which the orders were given, they continued to fire without mercy upon these unresisting and defenceless masses of human beings. While this dreadful tragedy was being enacted, Sir H. Le Fleming Senhouse had been equally successful in his attack upon Anunghoy; and by the united exertions of these divisions of the expedition, the Bogue forts were captured and destroyed, the charm of their invincibility dissolved, British superiority in the art of war demonstrated, and the foundation laid for those concessions by China, which it was then supposed would terminate in a sincere alliance of esteem and friendship between the conquerors and the conquered. Unhappily, the deceitful and faithless character of the Chinese people has prevented them from deriving those advantages which would certainly have accrued had they carried out, in a good spirit, the terms of the treaty entered into on the con
clusion of the opium war.

A considerable change has taken place in the trade of China by our enjoyment of an asylum at Hong-kong; and the dependencies of Canton have been interfered with by the opening of other ports. At Whampoa a number of chops, or lighters, formerly found employment in conveying the cargoes of large vessels to Canton; and there, also, a chop-house, where tolls were exacted, had a permanent establishment. Sugar and rice are the staple products of Whampoa island, and of the tract that bounds the estuary of the Chou-keang. Mr. Abed, who visited the sugar manufactories here, gives the following account of the primitive machinery employed in them:—"The simplicity and cheapness of the works were highly characteristic of Chinese taste and policy. The mill which expresses the liquor from the cane, was composed of three vertical cylinders, made of a coarse granite with wooden cogs. The coppers, as boilers are termed in other sugar-growing countries of less primitive predilections, were made of cast iron, which they have the art of reducing almost to the texture of common paper, and of welding, when cracked or broken, with entire facility and firmness. These were arranged triangularly, and with little apparent regard to those principles of granulation which are elsewhere adopted. That nothing might reduce the quantum of manual labour, where hands and mouths are so numerous, and wages so low, the mill was

* This battery was under the direction of Captain (now Colonel) Knowles, of the Royal Artillery, who, during the heavy fire that was kept up on his position, leaned with his elbow on the sand-bags of his field-work, directing his men to fire a little higher or lower, as he perceived the shells to take effect.—*Commodore Bingham's Narrative of the Expedition to China.*

Rice Sellers at the Military Station of Ling Chang fu

placed below the level of the boilers, and the liquor carried in tubs from one to the other. As it attained its consistence in each of these vessels, instead of being passed through a strainer to the next, it was transferred by hand to another part of the building, whence, after the process of distillation, it was returned to its appropriate cauldron."

RICE-SELLERS AT TONG-CHANG-FOO.

Rice to sell! Who lacks good cheer?
Would you our rice, sir grenadier?
A bowl were well after parade;
Come, and enjoy it, in the shade.
See how it smokes—so spiced and sweet!—
Will you, fair dame, my savoury treat?
Yon little master likes it well.
Season'd and smoking—Rice to sell! C. J. C.

Such scenes as this party of rice-eaters presents are frequently witnessed by travellers, more particularly along the line of the Imperial canal, on which Tong-chang-foo is situated. The military station rendering a halt for the payment of *gabelle* necessary, the trackers seize the opportunity to rest and refresh themselves. A guard of military-police being paraded, during the settlement of tribute by the task-master or slave-driver, the trackers seat themselves beneath an immense umbrella supported by a bamboo pillar, and are supplied by the landlady of this very primitive and very picturesque *hospitium*, with bowls, chopsticks, and all other requisites for the occasion. Assembled round an earthen stove, at which the rice-meal, mixed with vegetables and fried in rancid oil or animal offal, is dressed, and disengaging themselves from their cumbrous bamboo hats, some also twisting the pienza, or long queue, round their heads, they raise the bowl to the edge of the lower lip, against which they press it closely, and, with the chopsticks throw in their food expeditiously, conveniently, and with an astonishing degree of cleanliness. In China, as well as in Western Europe, the pipe forms a necessary part of the labourer's personal property; and, from the great length of this instrument amongst Orientals, when inserted in the pocket a very considerable portion always protrudes. As stations may not occur at those intervals of time or space best suited to the tracker's relief, it is his judicious practice to carry a supply of meal in a pouch suspended at his side, along with a hard wooden spatula, such as the hostess of the great umbrella is employing, besides his accustomed chopsticks. On the ground, and close by the figure in the act of placing the chopsticks in his mouth, lie several flat boards with cords passed

through them; these are the harness, or gear, which the tracker applies to his breast, to save it from the effects of too great pressure, in his slavish occupation.

It is very erroneously stated, that owing to the predominance of agricultural propensities, the paucity of pasture and meadow land, and the preference for rice to all other species of diet, animal food has been necessarily declined; pigs and sheep being the only species of quadrupeds slaughtered and eaten. That black cattle are not kept for the shambles, is solely attributable to the abhorrence of a Buddhist to slaying oxen; the antiquity of this religion, therefore, sufficiently accounts for the equally ancient preference for vegetable diet amongst the followers of Fo. Against the use of pork, on the other hand, an equally strong prejudice exists amongst the Mohammedan section of the people; and the predominance of that faith under the descendants of Kublai Khan and the Mongol dynasty, which strictly prohibits the use of pork, discouraged the feeding of swine as an article for food or sale. It is to their religious prejudices, therefore, that the encouragement of vegetable diet, and the adoption of all those alternations and substitutes for animal food so remarkable in Chinese living, should with propriety be attributed. Mohammedanism, however, under the Tartar dynasty, has gradually declined; toleration has hastened its fall, accompanied, at the same time, by the legislative wisdom of not extending to its followers any especial protection or preference.

Agriculture having obtained a dominion so extensive, and of such very ancient foundation, no animals that require to "range the valley, free," are to be seen in a district capable of tillage; and indeed the cultivation of rice has now become a national prejudice too deeply rooted to be ever eradicated from the land. Mr. Gutzlaff, the author of the interesting memoir of the Emperor Kang-he, which accompanies these descriptions, relates an anecdote in one of his voyages, very happily illustrative of this point. "Rice being very cheap in Siam, every Chinese sailor provided a bag or two as a present for his family. In fact, the chief thing they wish and work for is rice; their domestic accounts are entirely regulated by the quantity of rice consumed; their meals, according to the number of bowls of it boiled; and their exertions, according to the quantity wanted. Every substitute for this favourite food is considered meagre, and indicative of the greatest wretchedness. When they cannot obtain a sufficient quantity to satisfy their appetites, they supply the deficiency with an equal weight of water. Inquiring whether the Western barbarians eat rice, and finding me slow to give them an answer, they exclaimed, 'Oh! the sterile regions of barbarians, which produce not the necessaries of life! Strange that the inhabitants have not long ago died of hunger! I endeavoured to show them that we had substitutes for rice which were equal if not superior to it; but all to no purpose; and they still maintain that it is rice only which can properly sustain the life of a human being."

It was at this busy town that the childish military feat of the lanterns was performed, which Mr. Barrow relates in his account of the return of the embassy from Yuen-min-yuen. "As we approached the city of Tong-chang-foo, we were much amused with a military manœuvre, which was evidently intended to astonish us. Under the walls of the city, about three hundred soldiers were drawn out in a line, which, however, the

From a sketch on the spot by Lieut. White Royal Marines

British Encampment at Ningpo Shan, China

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darkness of the night had rendered invisible. But just as we were coming to anchor, each soldier, at the sound of a gong, produced from under his cloak a splendid lantern, with which he went through a regular manual exercise."

In the suburbs of the town, cultivation is conducted with particular skilfulness, and a species of tobacco is grown here, the leaves of which are small, hairy, and viscous, and the flowers of a greenish yellow passing into a faint rose-colour at the edge of the petals. Hemp is produced here also, in small quantities; but is more generally used to mix with tobacco, than in the manufacture of cloth from its fibres.

BRITISH ENCAMPMENT ON IRGAO-SHAN,

CHUSAN

How nature slept o'er yon sequester'd scene,
In knoll, and glassy wave, and woodland green!
Man's self, in kinder than his wonted guise,
There bade the patriarchal village rise.
Now, marshall'd forms of war the hill-top crest,
And soldier's tramp and clarion start its sylvan rest.

C. J. C.

The Chusan Islands, several hundred in number, lie almost due east of Take-tow promontory, in the province of Che-keang, and appear to have once formed a part of the neighbouring continent. The direction of the prevalent wind, and the strength with which the tides set in upon this part of the coast, have, in the course of ages, washed away all alluvial matter, and left only the rocky pillars, now so many pyramidal islands, standing in the waters. The currents between the islands are at this day so violent, that navigation is highly dangerous; and the Chusanese alone, who are familiarly acquainted with them, are able to take advantage of these straits as highways for commerce. Chusan isles are all of primitive structure, being composed of red and grey granite; they present a very unequal surface, the summits often attaining a height of fifteen hundred feet above sea-level; yet there is not a square mile on any island of the group unsubdued by cultivation.

Chow-shan (Boat-mountain), the largest of the archipelago, and whose name is shared by the multitude of minor isles that surround it, is fifty miles in circumference, twenty in length, having a maximum breadth of ten, and minimum of six; it forms a *heen*, or district, the seat of government of which is at Ting-hai, and is subject to the *foo*, or prefecture, of Ning-po. Approaching from the sea, the prospect is remarkably beautiful: the hills rise steeply and in conical shapes, all decked in a variety of colours, while deep ravines are observed running far inland, but closed at the sea-entrance by high embankments, in which tide-gates are inserted. The

interior prospect of the island is not less pleasing; lofty hills separate, overlook, and shelter deep fertile vales, where rice, cotton, barley, Indian-corn, sugar-cane, tobacco-plant, peach and plum-trees, lend their varieties, and the tea-plant, dwarf-oak, arbutus, their colours, to adorn the lower grounds, the summits everywhere being clothed with the brightest green. Clumps of luxuriant trees, and picturesque temples, embellish the conspicuous heights, whose interest is much increased by tombs, with plantations of fragrant shrubs around them. The introspect of these dark ravines observed on approaching the island from the sea, discloses alluvial plains of various extent, occupied by paddy-fields, interspersed with patches of brinjal, maize, and beans. Navigable canals, intersecting these reclaimed flats, are supplied by the waters that descend from the mountains, as well as by an influx from the ocean, the latter, however, regulated by sluices. There are no rivers of any magnitude in the island, but mountain-streams are numerous, and their waters are gathered with care into reservoirs, which are cautiously preserved from impurity. At Irgao-shan, where the Twenty-sixth regiment of infantry were encamped for some time, after the capture of Ting-hai by the British in the late war, is one of those much-valued pools, surrounded by the various buildings of a farm-house, which, in China, resemble petty villages; for, as the married sons never withdraw from parental government, the buildings that are added, age after age, for their accommodation, together with the requisite granaries, fruit-houses, and halls of ancestors, present a formidable assemblage. There is yet another purpose to which the out-buildings of Chinese farms are devoted. Although the population of this circumscribed area amounts to 200,000 souls, such is the fertility of the soil, that more rice, considerably, is grown than consumed: from this overplus, sham-shoo is distilled very generally by the farmers, both for domestic use and exportation; and many of the minor buildings, that give importance to the view of the homestead, are nothing more than these rural distilleries.

The detachment of the Twenty-sixth, which Lieutenant White has introduced into his sketch, as marching in amongst the farm-buildings, is supposed to be returning to their encampment on the summit of Irgao-shan; and, on the slippery bank above them, a zigzag pathway amongst beds of sweet potatoes may be observed. This footway, broad enough to admit three persons to walk abreast, like all others that traverse the island, is paved with large squared blocks of stone, sometimes cut into regular steps; and along such narrow causeways even the heaviest burdens are transported from place to place by men exclusively, wheel-carriages not being in use amongst the Chinese.

Although the habits of the islanders are similar to those of the empire generally, a peculiarity in performing the sad rites of sepulture, which Lord Jocelyn observed, most probably does not exist elsewhere. "The natives of this island," writes his lordship, "do not inter their dead as in the southern provinces, but the corpse is placed on the ground in a wooden coffin, covered with a lid, easily removed, highly polished, round which the wild flowers and creepers blossom. In most of the houses we entered on the island, these large boxes were the first objects that met the eye in the entrance-chamber. In the tenanted graves which curiosity induced us to open, the body appeared dressed

From a sketch on the spot by Lieut. White Royal Marines

Engraved by E. Burnard

Capture of Ting-hai, Chusan

Bombardment of Ting-hai Chusan

Landing of the Troops at Chusan

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as in life, the pipe and tobacco lay on the breast, and loaves and rice at the unconscious head."

Irgao-shan, and the scene represented in the accompanying illustration, although no architectural remains are visible in the vicinity, are supposed to be identical with Ung-shan, at the foot of which stood Ung-chow, a city of the third rank, founded about the year 720 of our era, in the reign of Heuen-Tsung, of the Tang dynasty.

CAPTURE OF TING-HAI, CHUSAN.

The walls grew weak: and fast and hot
Against them pour'd the ceaseless shot,
With unabating fury sent
From battery to battlement.

BYRON.

CHUSAN is not less distinguished by the beauty of its position and productions, than by its memorable connection with the history of the opium war between England and the Chinese. Its harbour presents a panorama not exceeded by any analogous prospect in the world; and the security from weather, and safety of anchorage, are also perfect: Its superficial area extends about three miles in length by one in breadth, so that perhaps not more than one hundred sail of the line could float here conveniently, and the utmost caution must be used in entering, from the strong currents that prevail everywhere between the islands, and the eddies formed at their meetings. The advantage of its commercial position was fully estimated by the inhabitants at all periods, for it is known that a large and flourishing city of the third rank existed here in the second century before the Christian era, which, after several changes of name, (the last to Ting-hai,) was destroyed in the wars between the Tartars and Chinese in the reign of Shum-che, the first emperor of the Ta-tsing dynasty, but rebuilt by his successor Kang-he in 1684. Accurate geographers place the present city in latitude 30° 0′ 20″ north, and longitude 122° 5′ 18″ east. The East India company maintained an extensive factory here from the year 1700 to 1757; and when Lord Macartney visited the island in 1793, an interpreter who had been attached to that establishment was still living.

The port or dock of Ting-hai, called Chusan harbour, is seated on the water's edge; the city, of which it forms the advanced work, lying inland rather more than a mile. One of the creeks, described in speaking of Irgao-shan, here runs up for some miles between the hills; and across its sea entrance, an embankment two miles in extent, with tide-gates and sluices, being placed, the whole reclaimed area affords a rich tract of paddy ground, intersected by navigable canals, besides a well-sheltered site for a populous city. Ting-hai does not stand upon this marshy land, but on the sloping side

of the Yung-tung valley; it is surrounded by a brick wall twenty-six feet in height, sixteen in thickness, and six miles in circuit, with four entrance-gates corresponding exactly to the cardinal points. On three sides it is protected by a canal or ditch twenty-five yards broad, the fourth side being covered by a fortified hill. Slight bridges are thrown over the canal at the four gates, cut into steps like the famous Rialto of Venice, and from this trifling coincidence, in conjunction with the additional fact of the city being intersected by canals, travellers, of more ready wit than discerning judgment, have ventured to compare Ting-hai with the city that is "throned on her hundred isles." The streets are narrow and paved, having a public sewer along the middle, from which nuisance, in addition to many other objectionable practices amongst the Chinese, they are passed by Europeans with feelings not far removed from disgust. Being the most eastern city in the empire, it has been thought prudent to strengthen it in proportion against the "barbarian over the sea;" and with this object three arsenals, two powder magazines, and other military establishments, have been placed here. There are also several public institutions, mandarins' residences, a Government pawn-broking office, numerous theatres, and many Buddhist temples, some of them acknowledged to be the most gorgeous and wealthy in China. Including Chusan harbour, Ting-hai has a population of 30,000 souls.

Twice, during the protracted hostilities between Great Britain and China, did this rich and beautiful position fall before the courage and military skill of the former; "and the morning of the 5th of July, 1840, was the day fated for Her Majesty's flag to wave over the most beautiful island appertaining to the Celestial empire, the first European banner that has floated over the flowery land." A few words, however, will be sufficient to describe this easy conquest. At half-past two o'clock the Wellesley fired the first gun, which was answered by a whole line of war junks, the ordnance along the causeway, and on battery hill; our vessels immediately poured in their broadsides, and in *nine minutes* Chusan's docks, forts, and buildings were a heap of smoking ruins. Our troops landed on a deserted beach, amidst a few dead bodies, broken spears, swords, shields, and matchlocks, and moved cautiously on Ting-hai, before the strong ramparts of which they sat down for the remainder of that day. On the following morning scaling-ladders were placed against the walls, orders to mount issued, and, "in a few minutes," this great city was in the possession of the invaders. This may be deemed an inglorious triumph, and military men may regret that the British had not met an enemy worthy of their prowess; but every feeling heart must unite in rejoicing at that insignificance of resistance which occasioned the less loss of life. On the first of October in the following year, our fleet again returned to Chusan, to chastise the wretched inhabitants of that island for the duplicity and falsehood of their government. Headed by the gallant Keo, and fully expecting an attack, the Chinese offered a stout resistance; but the hero and his brave staff were slain, tremendous havoc made amongst his followers, and the tragic scene that now presented itself far exceeded the desolation that attended the first capture of Ting-hai. The total inequality between the contending parties, even when Keo, a man of resolution and ability, gave an example worthy of the highest

Engraved by G Pearce

Dinner Party of a Mandarins Hous

China

honour to his soldiers, may be judged of from the ratio of killed and wounded. On one side numbers fell; while on the other, the British, "the loss amounted to *two* killed and twenty-eight wounded."

DINNER PARTY AT A MANDARIN'S HOUSE.

——Of all appeals—no
Method's more sure at moments to take hold
Of the best feelings of mankind, which grow
More tender, as we every day behold,
Than that all softening, overpowering knell.
The tocsin of the soul—the dinner bell.

BYRON.

MANDARIN'S houses are generally more like cabinets of interesting works of art than the frequented homes of stirring and prudent men,—men who have raised themselves to a position of public respect by their intellectual superiority, and who are supposed to retain that rank by their conspicuous virtues. Certainly the vanity displayed in their palaces is much at variance with those high qualities for which alone they are believed to be promoted. The furniture of the dinner parlour, as well as of all the other apartments in a mandarin's mansion, is of a costly and beautiful description, and the walls and ceiling are always decorated with fretwork, carved designs in hard woods, and brilliantly coloured paper-hangings. On occasions of conviviality, the table, a broad slab supported by a richly carved frame, is spread with various ornaments: china jars in which flowers and fragrant perfumes are placed, generally stand on plateaux of glass, porcelain, or silver, in the centre, a space being reserved all round for the bowls of the respective guests. Chairs, articles so little used in Asia, form part of the furniture of every house, and in those of men of rank are adorned with embroidered silk and velvet cushions and draperies. The host assumes his place at the head of the table, his chair being raised a little higher than those of his guests, who take their seats on either side, as amongst the civilized nations of Europe.

Such entertainments are encumbered with ceremony; the master of the feast drinks to his company, and they to him in turn; he even eats to them, and his every movement is noticed, respected, and has influence upon the immediate part which each visitor performs. Refusal of an invitation is unpardonable unless in case of sickness, or the demands of public duty, and under such circumstances the absentee's portion is sent to his house with a pomp that is utterly ludicrous. Amongst the Romans there was a custom something like to this,—each guest brought a napkin in his pocket to the banquet, into which he put the fragments of his share of the feast, and sent them home by his attending slave. A dinner in China consists of a number of made dishes, not

placed at once upon the table, but served up in succession, in porcelain bowls carried in on trays. The ceremony commences by the host standing up and pledging his friends, which they as courteously return. Custards and preserved fruits are then served by a number of attendants; after follow, in several courses, soups either of mare's milk and blood, or vermicelli, or of birds' nests, which is both insipid and gelatinous, or a much superior kind, consisting of an extract of beef seasoned with soy; the next course may be supposed to include basins of stewed sharks' fins, birds' nests, deer sinews, and other dishes believed to be peculiarly nutritious; and this is often succeeded by different kinds of meat minced into small pieces and floating in gravy; amongst the latter varieties are included fowls split open and grilled, others stewed, fowls' livers floating in oil, eggs with their embryo chickens, and puppies' flesh. The pastry, which is supplied in abundance, is made from buckwheat, is uncommonly light, and white as snow. Fruits are always iced; and this luxury, in the vicinity of Peking, is within the reach of the poorest mechanic. The wine is of a light kind, having the flavour of sherry; it is made from rice, and is served in an earthen kettle, whence it is poured, by a servant bending on one knee, into little porcelain cups, and drank warm. Porcelain spoons are also in use, and four-pronged silver forks were laid at those banquets to which our envoys and officers have occasionally been invited, but chopsticks are the prevailing, popular instruments for the transport of every Chinaman's food, both solid and liquid, from his saucer to his palate.

During the banquet, a deputy from a company of comedians placed at one end of the apartment, presents a catalogue of those dramatic pieces which his associates are prepared to exhibit; but, no matter which may be selected, the din, clatter, jingle, and sibilous noise that is kept up during the performance, would render their early retirement an object most anxiously desired by a foreigner. The intellectual part of the exhibition is generally succeeded by tumbling, jumping, vaulting, and various feats of juggling, strength, and activity: in all which the actors exhibit powers very superior to their dramatic efforts, and such as would undoubtedly excite applause in any assembly where such spectacles are admitted.

House of a Chinese Merchant, near Canton

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HOUSE OF A CHINESE MERCHANT, NEAR CANTON.

In the midst a fountain
Playeth day and night
Each small wave a mirror
For the changing light.

L. E. L.

A CHINESE villa is an assemblage of buildings of various dimensions and designs, brought together without any apparent method, but displaying a fruitful imagination and an exhaustless fancy. The exterior parts are of that gloomy mural character, which prevails in all those countries where the softer sex are held in a mild but degrading imprisonment, by both parents and husbands; but within, the aspect at least, breathes pleasure and tranquillity. Although no regular order of art is discoverable in Chinese architecture, an analysis of its parts and comparison of examples will lead immediately to the detection of much system, and explain the necessity for what may appear superfluous. Having no idea of balancing materials according to those mathematical principles on which our great stone arches and sublime cathedrals are constructed, and continuing most preposterously to lay the roofing-beams in a position at right angles to that adopted by our builders, they do not venture to form a roof of great span or dimensions. Since then he cannot have a broad roof, the Chinaman is content with a house in proportion; and if he possesses wealth enough to maintain a large establishment, instead of one great mansion, he causes many small buildings to be erected within the space enclosed for the seclusion and enjoyment of his family. The necessary narrowness also of their roofs leaves no alternative, when a spacious apartment is required, but the introduction of pillars, hence the endless repetition of this feature in their houses. A veranda is sustained by pillars, behind which rises the main building, generally one story in height; but, when the grounds are so spacious that a second or third story may be raised, without affording the females of the family an opportunity of seeing or being seen, the addition is oft-times made. In the southern provinces, where the original of the accompanying view exists, the veranda is requisite for shade; the front of each apartment is open, save the intervention of a lattice-work gilt and brightly painted; and even in the upper rooms, the door is the only medium of light and air. The pillars which sustain the roof of every apartment are of pine wood, sometimes carved, more frequently plain but painted, and the rafters are covered with glazed tiles, of a concave form, and laid like roofing tiles in England; the bright blue colour of the bricks in the walls is relieved by scrolling and seaming of white paint, with an excellent effect. Whether Europeans view the Chinese roof as a beauty or deformity, it is upon this part of the building the architect expends his best abilities. The gables are grotesquely adorned

with scroll-work and gilded dragons; nor is his license limited, unless by the variety of patterns which the flowers of the field, the birds of the air, and the beasts of the forest include. But the genius of the artist must extend beyond mere architectural decoration; he must also be able to introduce within the villa an artificial lake, adorn its banks with rock-work and pleasure-grounds, and associate the wildest productions of untamed nature with the most gorgeous creations of art. Bridges, canals, fountains, grottos, rocks worn or wrought into the most extravagant forms, and either insulated in the water or starting from the flower-beds, are the usual objects with which villa pleasure-grounds are decorated; and the fancy that is displayed in their disposition, to foreigners must necessarily appear most admirable, and is amazingly difficult of successful imitation. "For rural retreats," writes Mr. Lay, "I should delight to see the Chinese style adopted; since, with our crystal canals and our noble plantations, we should have a cluster of abodes that would appear as if they had been fitted up for wood-nymphs, and beings of a different day. But, a builder, in order to be qualified for such a work, must have travelled in China, and, by an instinctive enthusiasm, have imbibed Chinese feeling, otherwise he would not catch that freedom and that unbounded playfulness so conspicuous in all their edifices of any cost or extent."

Canton Barge men, fighting Quails

CANTON BARGEMEN FIGHTING QUAILS.

" He knows his fault, he feels, he views,
Detesting what he most pursues ;
His judgment tells him, all his gains,
For fleeting joys, are lasting pains." THE GAMESTER.

In every country vice has established a dominion of greater or less extent, which the most polished manners and most moral laws have not been able to subdue. Of this truth, London and Paris, chief cities of the world, present a melancholy evidence. It is even remarkable, that gambling, the most detestable of all demoralizing habits, is claimed, in those great capitals, as a privilege of the aristocracy, while in China it is confined almost entirely to plebeian society. How many fortunes are annually dissi pated on the race-course, in the cock-pit, or at the club-house ; how many ancient and wealthy families reduced, by such prodigality, to the lot of humble life, accompanied by the pain that fallen fortune generally inflicts ! The many suicides that are committed in the city of Paris have their origin in a propensity for gambling ; and the few noble families in monarchical England, whose wealth is disproportioned to their rank, owe their degradation to the same vicious practice. Laws discourage, but do not denounce this sin ; the timidity of legislators has hitherto operated in protecting such a mischievous exercise of liberty.

Gaming amongst the Chinese is analogous to the coarse species of chances and swindling, practised at our country fairs, and on every race-course, with this difference only, that cards are there in more general requisition. The athletic bargemen on the Pearl river, devote every hour, that can be stolen from work, to the recreation of gambling ; and, the weary trader, emancipated from temporary slavery, buries all his sorrows in the excitment which this vile propensity awakes. Children partake of this national weakness in some degree, or rather the vicious habits of society create an appetite in the youthful mind. A fruit-vender disposes of his goods by a sort of lottery, or game of hazard ; supplied with a box and dice, he presents them to his customer, who stakes the price against the selected fruits. The first throw is the buyer's privilege, and the winner, of course, takes up both fruit and money. Raffling is also a favourite mode of barter ; provisions of every description are disposed of in this way, and so insensibly does vice obtain the mastery, that wives, or children, are sometimes the last stake played for between these habitual gamblers.

Dominoes, dice, and cards constitute the chief instruments of this hateful trade ; and chess is also generally known. Their cards are seldom more than three inches in length by one in breadth, and marked with red and black colours as our own. The suspense, and the consumption of time, inseparable from a long-contested game of chess, in which, after all, the victory is a triumph of memory rather than discernment, have occasioned its postponement to most others ; but, such are the industry and perseverance of the Chinese, that when they do prefer it, they are admirable players.

"Hunt-the-slipper," a sport with which the rising generation of Old England are familiar, is probably a mere version of the Chinese "Hand-the-flower." While the bouquet is in rapid transit from hand to hand, a continued roll is kept up on a drum in an adjoining room; whoever happens to have the bouquet at the moment when the roll ceases, drinks an extra cup of wine, or pays for a cup "all round." But of all the games in use amongst the humbler classes in China, the *Tsoi-moi* is the most popular: "Two persons, sitting directly opposite to each other, raise their hands at the same moment, when each calls out the number he guesses to be the sum of the fingers expanded by himself and his adversary. The closed hand or fist is none—the thumb, one—the thumb and forefinger, two—and so on; the chances lying between 0 and 5, as each must know the number held out by himself." This is the amusement to which Cicero alludes in his Offices, and which his commentator Melanethon thus describes, "Those who play at *micare digitis*, stretch out, with great quickness, as many fingers of one hand each, as they please, and at the same instant both guess how many are held up by the two together; he who guesses right wins the game. To have a sharp sight is necessary, and great confidence when it is played in the dark." This very game still prevails amongst the Romans, by whom it is called *Mora*, and the Transteverini, a low people who dwell on the further bank of the Tiber, are amazingly addicted to it.

There are other sports and gambling practices, common to most civilized nations, which are to be added to those already noticed; they include cock-fighting, a favourite amusement of the Mandarins, and which was probably imported from the country of the Malays; quail and cricket fighting,—all equally cruel and unmanly. Training is a profession which gives occupation to numbers, and the interest taken in these unworthy sports is so universal and exciting, that the gamester alone would credit their true history. The birds are furnished with steel spurs, as our game-cocks in the pit, and the contest, therefore, seldom fails to prove fatal to one or both. The victor is put up for sale, or raffle, and the eagerness to become his master is demonstrated by the enormous sums staked, or paid down, for him. The inquiries of the Chinese after other pugnacious animals, have extended into the insect kingdom, where they have discovered a species of grillus, or locust, or cricket, whose quarrelsome propensities confer upon it an unhappy notoriety. Two of these diminutive victims are placed in a bowl or a sieve, and submitted to the irritation of a straw applied by the owner; driven to madness, they attack each other with indescribable fury, producing the highest degree of mirth to the spectator, and of interest to the gamesters who preside at the table. Would that their civilization had taught them to remember—

> —The poor beetle, that we tread upon,
> In corporal sufferance feels a pang as great
> As when a giant dies.

City of Ning-po, from the river

CITY OF NING-PO, FROM THE RIVER.

"Now still brighter hopes arise,
Over life's enlarging day,
Science, commerce, enterprise,
Point to man his glorious way."

About twelve miles from the archipelago of Chusan, and on the left bank of the Ta-hea, or Kin river, stands the walled city of Ning-po, which Europeans formerly called Liam-po. It is the fourth city of the province of Tche-kiang, is itself of the first order, having four of the third under its jurisdiction, and enjoys the advantage of a good roadstead. Seated at the confluence of two rivers, the Ta-hea and Yao, its position is both agreeable and convenient; and the trade between this port and Japan has always been of an active character. A very level plain surrounds the site of Ning-po, extending to a distance of many miles on every side, and confined ultimately to the form of a vast oval basin, by lofty mountains, that rise abruptly and terminate the view. Many towns speckle the smooth surface of these fertile fields, on which also vast numbers of cattle are fed, and luxuriant crops of rice, cotton, and pulse are raised. Nowhere in China is irrigation more advantageously or more skilfully adopted, than in the rich plain of Ning-po, the waters that descend from the encircling mountains being directed into sixty-six canals, all which, after contributing their services to the duty of fertilizing, discharge their surplus into a main trunk that communicates with the Ta-hea. The amphitheatre of hills, the luxuriant vegetation of the well-watered plain, the occurrence of so many comfortable-looking towns, the brilliant sky, the wholesome and salubrious climate, and the great variety of trees, combine in the formation of a picture whose character is the most happy and agreeable. "The scenery about Ning-po," writes commander Bingham, "formed the prettiest landscape we had seen in China."

Its walls, extending rather more than five miles, are entirely of granite; and five gates afford admission within them. There are also two water-gates, these are mere arches in the walls, through which canals pass, each being protected by a portcullis. The public buildings are mean, and few in number, trade having for ages so completely absorbed the attention of the citizens, that the fine arts fell into oblivion. One lofty pagoda of brick, is the sole architectural boast of the place; and a bridge of boats over the Ta-hea, constructed about three centuries back, still retains its position. The streets are rather broader than those of Canton, and the shops better furnished, especially with japan-ware; but their width suffers an apparent diminution from the pent-houses which project beyond the shop-fronts. In the early years of the last century the English were permitted to trade here; but the intrigues of the Portuguese and Russians, combined with the bigotry of the Chinese, deprived them of that valuable privilege, and restricted their merchants to the ports of Canton and Macao.

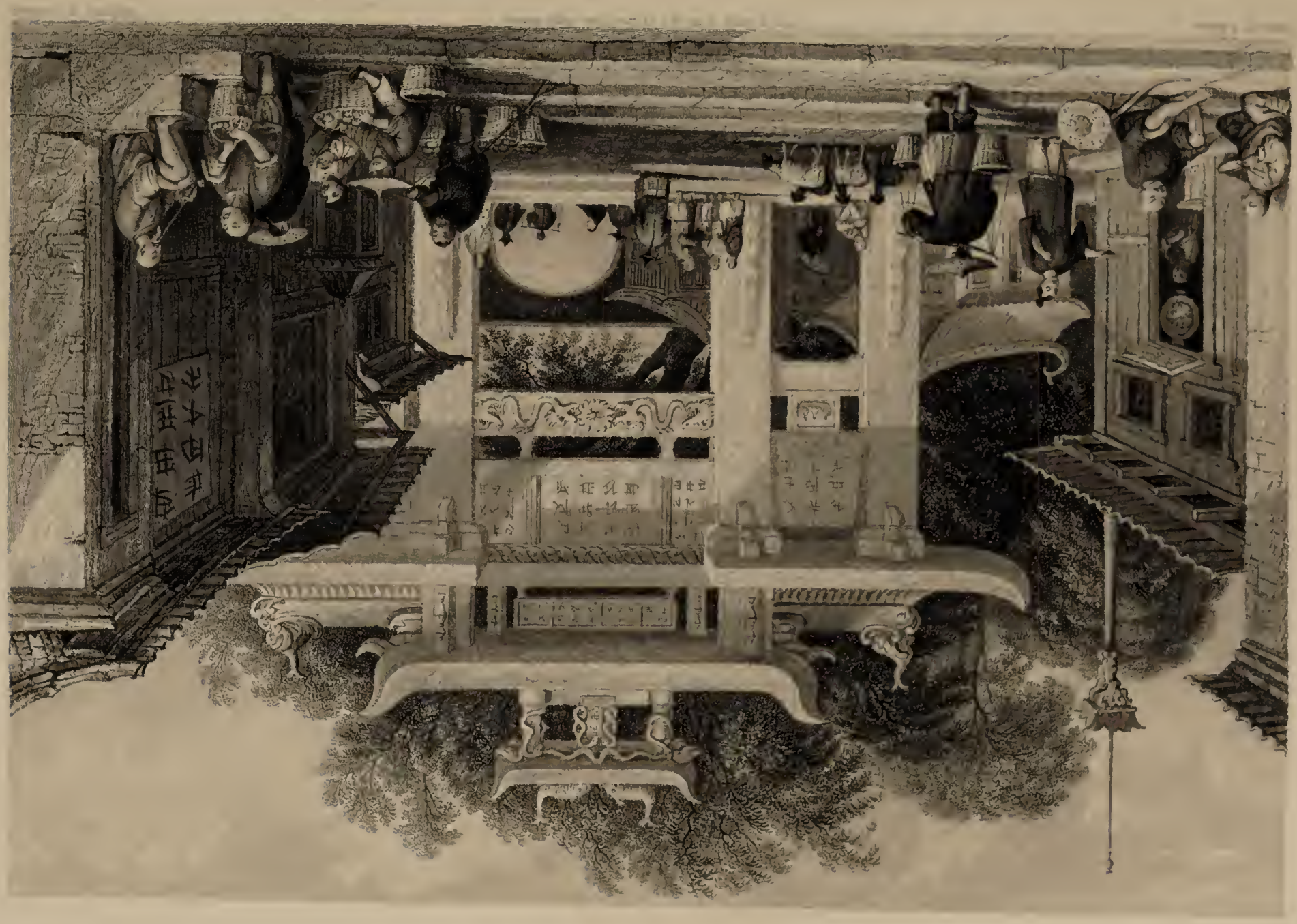
To this advantage, however, our commerce is restored by the treaty signed after the conclusion of the opium war; and Ning-po for many years has participated more largely in foreign trade, exchanging her silks, cottons, teas, and lacquered-ware, for the woollens and hardware of England, than any other of the free ports of the empire.

Upon the visit of Mr. Lindsay, in the ship Amherst, he found the inhabitants inclined to renew their friendly intercourse with the Ta-ying Kwo-jin (Englishmen), whom they had been taught by their government to designate as hak-kwae (black-demons), and hung-moon (red-bristles), and by other insulting and detracting epithets. The mandarins, however, had no authority to treat with Mr. Lindsay; and his mission proved as fruitless as those persons who were acquainted with the political condition of China had anticipated. During the continuation of the opium war the dastardly character of the Chinese, and the degraded state to which they are reduced, by the absolute quality of the despotism to which they submit, were conspicuously exhibited in their treatment of the shipwrecked crew of the Kite transport-ship. Having got possession of Mrs. Noble, widow of the master, they flogged her with a bamboo, put a chain round her neck, dragged her in this condition through the most public streets of several towns, and then put her into a criminal's cage, according to the infamous instructions of their laws. Captain Anstruther endured similar indignities, and many of the sailors were suffocated in a "black hole," where they were immured so long, that when released, the survivors appeared like so many skeletons in chains.

But retribution was not long delayed; that equilibrium, which is maintained by the laws of nature, finds a parallel in the balance sustained by the codes of justice and humanity. Captain Elliott in vain endeavoured to obtain the liberation of the prisoners; evasion and falsehood alone were employed by the Chinese in their negociations. The following year, after the capture of Ching-hai with terrible slaughter, Rear-Admiral Sir W. Parker proceeded to the attack of Ning-po. The strength of his fleet, which consisted of the Modeste, Columbine, Cruiser, Bentinck, with the steamers Sesostris, Queen, Nemesis, and Phlegethon, alarmed the mandarins; and their fears were so much increased by intelligence of the fall of Ching-hai, that, when our troops landed, they found only a deserted city. Sir Thomas Herbert, at the head of the naval brigade, advanced to the gates, which were immediately forced, and entered the market-place without firing a single shot; the band of the 18th, meanwhile encouraging our men, and delighting the astonished Chinese, who clung to their homes, with the old Irish air of Garry Owen. Thus were the injuries of Mrs. Noble, Captain Anstruther, and the imprisoned seamen, gloriously avenged by the gallantry of their countrymen.

The other large towns, in the plain of Ning-po, offering no resistance, British superiority was acknowledged. Sir Henry Pottinger proceeded up the river, a distance of forty miles, to the city of Yuyaun, which the authorities had also abandoned; but shallow water, and the interruption of a stone bridge of six arches, prevented his further progress.

Ning-po was rich in spoils; corn, silver, articles of the rarest manufacture, were carried away as trophies of the conquest of this ancient city, where more than half a



million of inhabitants were located. The richest and most interesting of these emblems of victory is the "Great Bell," the finest specimen of refinement in taste and workmanship ever brought into Europe. It is composed of tin, copper, and silver, is five feet in height by three in diameter, and adorned with bands and panels enriched by relievos and inscriptions. The figures are those of the Bhuddist priesthood, whose origin is known to be Hindoo; and the inscriptions, according to the interpretation of that eminent Oriental scholar, Mr. Samuel Birch, of the British Museum, are in the Sanscrit character; they imply that the bell was cast for the temple of Shaou-ching, on the eighth moon of the nineteenth year of the reigning emperor, Taou-kwang, that is, in 1839. This gorgeous trophy, with its scalloped mouth, and graceful contour, resembling the Campanula Tremuloïdes, is now preserved in the library of Buckingham Palace, as a memento of the war with China.

ENTRANCE INTO THE CITY OF AMOY.

"I see within the city-streets
Life's most extreme estates·
The gorgeous domes of palaces,
The prison's doleful grates." MARY HOWITT.

THE sterility of the coast and country, in this part of Fo-kien, obliging the inhabitants to have recourse to commerce for subsistence and employment, they very early and very wisely selected the port and the Isle of Amoy as a site for its asylum. Here is a vast natural basin, where a thousand vessels may ride in safety, sheltered, by an intervening island, from the prevalent winds, and in water deep enough to float the largest ships. The excellence of this land-locked harbour soon brought hither the shipping of Siam and Cochin-China, and the English had a factory here, until the narrow policy of the empire obliged them to remove to Canton; in fact, it was then the centre of Chinese maritime interests. Being now a free port, with a good harbour, and the inhabitants of necessity mariners, foreign trade revived more rapidly here than even at Ning-po, although the communication with the interior of China from the latter is so easy as to become a great auxiliary to expanding trade. Public buildings are numerous and spacious, but inelegant; few city embellishments are in progress, and enterprise and commercial spirit seem to have been completely checked by the prohibition against all foreign intercourse and the removal of the British factory.

The great gate of Amoy is rather massive than magnificent; the dragon constitutes the most prominent part of its sculptured ornaments; sentences from the ethics of Con-

fucius, the most valuable. A boat-shaped finial that crowns the summit, supports two fish, emblems more rational and appropriate than the national symbol, because the deep-water fishery off this coast, in the channel of Formosa, is amazingly productive, and the whole population of Amoy may be deemed maritime. A garrison, cannon-foundry, and dock-yard, have been maintained here for many years; and, when our fleet appeared in the noble harbour of Emouy or Amoy, in 1841, they found the place strongly fortified, and defended by a considerable Tartar force.

On the 25th of August 1841, the second northern expedition against the Celestials appeared off Amoy, and was received by a few rounds from the battery of Que-moy, which the Modeste returned. On the following day, a mandarin, with a flag of truce, came from the city, to enquire the object of so formal a visit from so large a fleet, pretending to think that it must have been "trade;" he concluded his nonsensical address, however, by ordering our admiral to leave the port without delay, as the only means of avoiding inevitable destruction: to this advice, Sir Henry Pottinger replied, that compassion alone would induce him to receive the immediate surrender of Amoy and its fortifications, and retain them until the conclusion of a treaty between the Queen of England and his Imperial Majesty. He consented also to the retirement of the Tartar officers and troops. The Tartars not unreasonably concluded that a stout resistance might be offered to our ships, from the great strength of their works and the number and calibre of their guns. One fort, twelve hundred yards in length, mounted ninety heavy guns; there were many detached batteries, and a second fort, on Red Point, mounting forty-two of the heaviest Chinese ordnance. On Ko-long-soo, the key to Amoy, were seventy-six pieces of artillery, and the embrasures were protected all along by sand-bags; another fort was constructed on Cansoo Island, raking the passage on that side, and Huan-tong-san, or the inner harbour, was guarded by several batteries commanding the front shore.

This apparently impregnable place was attacked with that deliberate gallantry which distinguishes the British navy; as if no opposition existed, danger seems never to be estimated by our officers, in calculating the mode of attacking an enemy. The Modeste, Blanche, Druid, with the rest of the fleet, stood in for the city, exchanging occasional shots with the batteries that lined the passage, but not deigning to anchor until they came within a few yards of the great fortifications of Ko-long-soo. After a few broadsides, the marines, under Captain Ellis, and a detachment of the 26th, led on by Major Johnston, effected a safe landing, and pouring some half-dozen volleys amongst the enemy, put the whole garrison to flight. The Modeste now ran into the inner harbour, where she silenced all the batteries, and captured twenty-six deserted war-junks, mounting altogether one hundred and twenty-eight guns. At the long battery, a brave but brief resistance was offered, by the Tartars, to the combined fire of five of our men of war, but a detachment of our men landing and falling on the enemy's rear, many were bayonetted at their guns; this gallant manœuvre completed the panic that had commenced amongst the enemy, and nothing was to be seen but mounted mandarins and "brave Tartars" flying up the country, pursued by our marines and seamen.

"The loss of the Chinese was very great, that of the British naval force amounted to *one* killed and seven wounded; the loss of our troops was very slight." The Chinese naval commander threw himself into the sea, and a great mandarin, who was closely pursued by our men, drew his sword and plunged it into his heart. No Sycee silver was found here, but bullion, to the value of twenty thousand dollars, was secured.

FEAST OF LANTERNS.

" They gave themselves up to a superstition, the lights of which mocked their own darkness." JOHNES.

No hebdomadal rest, or day of worship, belongs to Chinese idolatry, but feasts, or festivals, or processions, are held occasionally, in honour of some fabled monster, some contemptible superstition, or some great natural object. Funeral processions, as well as marriage ceremonies, are amongst their festivities; the feast of "the Dragon-boat" is perhaps the most silly of their exhibitions, and the feast of lanterns the most magnificent and universal. Each year is commenced by a day of public rejoicing, the festival being held on the first day of the first moon, which falls in the middle of February. Labour is then suspended for forty days, visits of ceremony paid by the rich, and gaiety of all sorts indulged in by the poor. It is during this festive season, that the most superstitious light a taper at the altar of some neighbouring temple, with which they proceed directly towards their homes. If the light escape unextinguished, the votary is to be prosperous; but if otherwise, his lot will be as the darkness around him.

On the fifteenth of this moon, the feast of lanterns is celebrated; it was instituted during the Tang dynasty, but did not find that general acceptance which it now enjoys, for three centuries later. Notwithstanding its resemblance to the Egyptian "feast of lights," its object is imperfectly understood, and it now appears to be little more than an annual occasion for the exercise and display of the nation, in the manufacture of lanterns and the pyrotechnic art. On this occasion the whole empire is illuminated from one end to the other, as we are told by Herodotus, that Egypt used to be "from the cataracts of the Nile to the Mediterranean." Every elevated point is decorated with a lantern; every house, turret, temple, bridge, and boat, is adorned by these resplendent national emblems. Nor is the number, said to exceed two hundred millions, that is hung up at these saturnalia, more extraordinary, than the variety that is employed in their shape, design, and material. Birds, beasts, fishes, the whole animal kingdom, is made tributary to the occasion, by furnishing forms; fancy supplies the designs painted on the transparent panels of each lustre· and, pearl-shell, mica, horn, glass, paper, cot-

ton, silk, and other fabrics, are pressed into the service of the manufacturers. While these lights remain suspended from the house-tops, every subject of his Imperial majesty is also supplied with a hand-lantern, and in front of each dwelling fireworks continue to be displayed, until both purse and powder are exhausted.

Visits are paid, by lengthened processions, to the different halls of Confucius, and temples of Fo; the actors in these pantomimes bearing an infinite variety of emblems, all, however, of the lantern family. Some lanterns resemble illuminated fish, continually spitting fire from their mouths; others, the favourite dragon, from whose eyes flames of fire dart at intervals; the figure of an animal suddenly bursts out into a terrible explosion, or rises majestically into a pyramid of flame. The effect in the darkness of night is highly amusing; as the object is always elevated on the top of a pole, the air seems filled with birds, fish, and quadrupeds, passing and repassing in all directions.

No people, perhaps, excel so much in the pyrotechnic art as the Celestials, of which their festivals afford the most convincing demonstration. During the late war, upon a temporary cessation of hostilities, the Cantonese treated their visitors with a specimen of their ability in this peculiar accomplishment, the following account of which is taken from a volume, modest in pretensions, but in execution meritorious.*

"A representation was made of an immense vine arbour, which burned without consuming; the trunk, branches, leaves, and fruit, appeared in their natural colours, with, occasionally, butterflies flitting among their branches. To this succeeded an immense number of rockets, which formed themselves into innumerable stars, serpents, comets, and flying dragons. This magnificent display was followed by a grand discharge, on all sides, of a shower of fire, with which was intermixed variegated lanterns, some with sentences written on them, together with figures of fruit, flowers, and fans. Then ascended a display of columns, formed by rings of light, which lasted a few minutes, and was unequalled in brilliancy by any previous device. At last the grand finale took place; the Chinese dragon, of an immense size, appeared in all his majesty, surrounded by ten thousand winged reptiles, standards and banners, when, in an instant, appeared, upon the back of the monster, the figure of the emperor in blue lights. These successively changed to yellow, and lastly to the most intense white. A deafening report now rent the air, while a green veil rose over the emperor, from the midst of which a volcano of rockets ascended."

* Ten Thousand Things relating to China and the Chinese, by W. B. Langdon, Esq.

Drawn by T. A.

From a Sketch on the spot by Lieut. Wm. Royal Marines.

Engraved by Le Petit

The Tae wang how, or Yellow Pagoda First Canton River

Die Tae wang how oder gelbe Pagode, Canton Fluß

THE TAI-WANG-KOW, OR YELLOW PAGODA FORT.

CANTON RIVER.

Haste, bring them forth ! and raze
From turret to foundation-stone, the keep
Whence rose no song of praise
From weary captives wont to doubt and weep.

THE CHRISTIAN CAPTIVE.

In many places the banks of the Canton or Pearl river are eminently picturesque, and the separation of its waters into numerous channels, while it perplexes the foreign navigator, is a source of endless gratification and real advantage to those acquainted with the different branches, and who dwell along their refreshing borders. Mile after mile of the river a little below Canton is clothed with the densest and most brilliant foliage, save where population equally compact has hewn out a site for a settlement. There villages peep forth from the thick dark shelter of an ancient grove, which at one time is in immediate contact with the grotesque dwellings, at another removed only by the area of an orchard, a garden, or a pleasure-ground. The noblest forest-trees that grow in China are intermixed with fruit-trees of rarity and richness; amongst these are the peach, almond, plum, and many whose blossoms impart to the landscape a colouring that even Chinese dexterity often fails to imitate effectually. Orange, citron, and other varieties of Oriental fruits, luxuriate along the gently waving banks of these sunny waters, with a bloom and a beauty that art and cultivation in vain endeavour to attain.

An islet that seems to float in the channel, called by Europeans the Macao Passage, serves as the foundation for the fortified pagoda of the Tai-wang-kow. A tower of four stories is enclosed by a strongly built curtain of granite stone, pierced with loop-holes, and finished with battlements. The primitive object of the Pagoda is not easily explicable on rational principles; but, in connection with the Chinese system of military discipline, and their art of war, admits of explanation. From the elevation of its turreted stories, watchmen can discover the approaching enemy, and give the word of command to the gunners within the ramparts. This plan, however, is subject to one inconvenience, namely, discovery of the fort itself by the foe, and, therefore, exposure of the Pagoda to the fire of an enemy's ship, which might throw down the whole building upon the gunners at its foot. In this case, the gingalls, matchlocks, and men of all arms, would in all probability be buried in the ruins. The area of the island, about an English acre, is dedicated to military works, with the exception of the space occupied by some lofty trees of the banyan species, whose shelter proves particularly grateful to the soldier sinking under the weight of his armour, and who would otherwise often be exhausted by the scorching rays of a tropical sun. The practice of embowering a fortress

is not confined to Tai-wang-kow, it prevails universally in Chinese defensive posts, engineers being of opinion, that the shade of a banyan tree will protect the soldier not only from the burning rays of the sun, but also from the red artillery of an enemy. And it was this principle of self-sufficiency or self-deception, so prevalent in this vast empire, that induced the erection of a pagoda in the middle of a battery, which, to be useful, should be concealed—the author of the design imagining that its haughty height would warn the enemy against too near an approach.

Upon the first appearance of a rupture with China, in the opium war, this picturesque defence was occupied by a detachment of the royal marines, who kept entire possession of it until the resumption of hostilities on the 23rd of June, 1841. Although within reach of assistance from Canton, from which it is only two miles distant, no resistance was offered to our occupation; yet our officers assert, that had they been attacked in turn, they could have repulsed the best efforts of the enemy to dislodge them. As a toll-house or watch-tower, the Tai-wang is valuable, and in other hands, by its means, the approach of an enemy to Canton might be successfully impeded. When our troops surprised it, a communication was formed with both banks of the river by rafts that completely obstructed the passages. Each flotilla, or rather section of the pontoon, consisted of ten layers of timber, ten feet square, strongly bound together with iron bolts, and anchored securely at each corner. There was little ingenuity in the design; and when our troops entered the fort, and occupied it, the control of the clumsy impediment passed into their hands, to the prejudice of its authors.

It was to have been hoped that the lesson given to the Chinese so recently as 1843 would have sufficed to instil into their minds a wholesome fear of the power of Britain; but, unhappily, the attempts of the Chinese authorities to evade the terms of the treaty entered into on the conclusion of the opium war, and the seizure of a vessel while sailing under English colours, have led to a renewal of hostilities, which, it is to be hoped, will not cease until a permanent peace has been established.

Ladies of a Mandarin's Family at Cards.

LADIES OF A MANDARIN'S FAMILY AT CARDS.

Cards were superfluous here, with all the tricks
That idleness has ever yet contrived,
To fill the void of an unfurnished brain,
To palliate dulness, and give time a shove.

COWPER.

THE position which females occupy in society may be fairly taken as a test of civilization, in each respective nation; wherever the moral and intellectual powers of the gentler sex are held in estimation, that country will be found to enjoy such laws as promote the happiness of the people; wherever personal charms constitute the only ground of love or admiration, as in many Asiatic governments, there tyranny and slavery prevail extensively. Neither do the lavish gifts of nature secure a happy home to their possessor, or subdue the fierce spirit of her absolute lord; on the contrary, surpassing beauty, in unchristian climes, rivets the chains of slavery more firmly, elevates the harem-walls to a more hopeless height, excludes the society of friends or companions, and shuts in the luckless victim from the world for ever. And while submission to the caprice of a tyrant is the captive's wisest policy, her sole remaining lot, even this great sacrifice does not mitigate the ferocity of his nature, or the rudeness of his habits, for often are these helpless habitants of the Oriental harem immolated, to allay a groundless jealousy, or make room for a more favoured rival; and oftener still are the most dreadful assassinations perpetrated by tyrants, whose uncontrollable passions are inflamed by the bare suspicion of infidelity. Hence it follows, that where the softer sex are retained in a state of bondage, and denied participation in social duties and social intercourse, there the habits of the people are necessarily rude—there civilization is inevitably checked in its humanizing progress.

A species of middle state, between rudeness and civilization, is the portion of a Chinese lady of quality. Inhumanly deprived of the use of her limbs, whenever she desires to go abroad she is subject to a species of concealment in a close sedan, similar to the araba of Mohammedan odaliques; and so strictly is this incognito observed, that less wealthy persons keep covered wheelbarrows for their captive wives—not to prevent the winds of heaven from visiting them too roughly, but to deprive them of the homage of earthly eyes. Notwithstanding all this jealous care, it is remarkable that females in the humbler ranks are treated with little respect: one class are the flowers of the garden, the other of the forest; one are fed, and lodged, and cherished, with all the care and cost and jealousy that belong to the conservatory—the other left to waste their sweetness

on the desert air, or else spurned soon after by the rude hand that plucked them. Often do we see the poor man's wife labouring in the fields of rice, the farm of cotton, the nurseries of silk, her infant being safely tied upon her back, while her husband is engaged in the excitements of smoking or of gambling.

There is but *one* supreme mistress of a mandarin's palace, and to her authority all others of her sex, within the limits of the pavilion, must acknowledge entire submission. To the disgrace of this ancient empire, however, polygamy does exist here, although in a form more mitigated than in the Turkish dominions. Amongst the graceful cabinets counted along with the ladies' apartments, there is usually one arranged as a chapel or worship, or a hall of ancestors. In general, a figure of Tien-sing, the Queen of Heaven, is placed in a niche at the end, various decorations being introduced all around; and a splendid curtain of embroidered silk falling in front, secures retirement and perfect seclusion for the votaries who may be disposed to enter and to worship. Having no sabbath, either for the purposes of religion or of rest, the Chinese feel a secret consolation in these domestic chapels, where they pour forth the real sentiments of their souls, before that God whose existence their innate ideas prove, but of whose nature and properties they still are ignorant. With the inconsistency that seems to characterize all Chinese customs, and distinguish them from those of other nations, it is in front of this very *capella*, and in the very presence of their little golden protectress, that the ladies of every family uniformly seat themselves, to indulge in the amusement of card-playing. Denied so many other species of social enjoyment, none but the most rigid and fastidious could object to their indulgence in this ancient game—but who can be unconscious of the glaring contradiction which the choice of a playing-room discloses?

The variety of games known in China is endless; and many of them require considerable dexterity. In shape, the cards are longer and narrower than those in use amongst Europeans, and a pack includes a much larger number. When cards have lost their power of pleasing, the time is beguiled by the introduction of tobacco. Females, from the tender age of eight years, are initiated in this disgusting habit; and a little silken reticule is generally attached to every lady's dress, to hold a pipe and a supply of tobacco. But these, and even less graceful employments, are pardonable, when the monotonous nature of their life of seclusion is remembered. Although less suspected, less enslaved, less degraded than Turkish females, yet the formality to which Chinese ladies are doomed is eminently tedious. Children, chief solace of a mother's retired and useful life, are in China placed under laws that outrage the best feelings of human nature. Female infants may be destroyed at the pleasure of the father—over children of the other sex, the law gives the parent absolute power; hence, at the age of ten years, the boy is removed finally from the mother's surveillance, nor is he permitted after to visit the pavilion in which he was born—the scene in which his helplessness first found that care which a mother only knows how to bestow. Cut off, by a hateful code of regulations, from the opportunity of fulfilling her legitimate trust, the Chinese wife and mother is necessitated to have recourse to those means of filling up the great void in life which these privations have created. Painting, embroidery, the care of an aviary, the recreations of the garden and

Termination of the Great Wall of China, Gulf of Pekin

the pleasure grounds, occasional appeals to the little image that presides over the domestic altar, fond attentions to her children while they are permitted to remain with her, the game of chess when the number of fair captives is limited to two, but, when increased beyond that amount, the more popular amusement of cards, are called to the relief of those pangs which disappointments produce—those sorrows by which separation from the world is so often accompanied.

TERMINATION OF THE GREAT WALL OF CHINA,

AND THE GULF OF PE-CHE-LI, DURING A TYPHOON.

——Do but stand upon the foaming shore,
The chiding billows seem to pelt the clouds;
The wind-shak'd surge, with high, and monstrous main,
Seems to cast water on the burning bear,
And quench the guards of the ever-fixed pole:
I never did such molestation view
On the enchafed flood.

SHAKSPEARE.

IN a previous description of the Great Wall of China,* the particular view here given is alluded to and described. There the only genuine drawings of this extraordinary work of art, that have ever been brought to Europe, are distinctly spoken of, and, from that description, the peculiarities of the present, the most interesting because the least known and most authentic, may be gathered. Our readers are aware, from a comparison of the ponderous volumes themselves, which detail the circumstances of the embassy, with the published notes of Lord Jocelyn, that Lord Macartney was misled as to the exact terminus of the Wen-li-tchang-tching; and, the accompanying illustration, taken by a draughtsman attached to one of the exploring expeditions, that visited the embouchure of the Pei-ho, previous to the war with China, not only places the fact beyond doubt, but gives the real position of the sea-extremity of the wall. From the deck of the war-steamer that navigated this savage sea, the *Traitor's Gate* was distinctly seen, midway between the mountains and the shore; and this gratifying discovery is auxiliary to the settlement of a disputed point in Tartar history.

The rude fierce aspect of the mountains, with their broken breasts and shattered pinnacles, is in accurate keeping with the stern character of the stormy sea that seems eternally struggling to approach their feet. Navigation here, by well-found barks, would not be attended with more than the common dangers of the sea; but with such clumsy, ill-constructed vessels as the trading junk, the lottery of a sailor's life is filled

*-*Ante*, p. 17.

with blanks. Exposed by their great height above the water, their sides invite the hurricane to invade them; and, aided by the incompetence of the mariners, the elements obtain an easy victory. When a vessel leaves a port in the Gulf of Pe-che-li, it is usually concluded that her loss or her return is about equally probable; so that if fortune favour her, a general rejoicing takes place amongst the owners of the cargo and the relatives of the crew, for an event so prosperous. It has been concluded, upon the most authentic information, that ten thousand mariners from the port of the Pei-ho perish annually in this boisterous gulf.

Nor is this misfortune viewed with indifference by the natives; they use increased energies in giving strength to their sails of bamboo cloth; they erect still stronger bamboo masts; they arch over their decks and their holds with more impenetrable bamboo matting; and they pay the utmost reverence to the sanctity of the magnetic needle. Believing that a divine influence dwells within the compass, they erect a small altar behind it, on the deck, and there a spiral taper, composed of wax, tallow, and sandal-wood, is kept continually burning. The holy flame is doubly useful; it ministers to the pious intentions of the crew, and, by the successive disappearance of its twelve equal divisions, marks just so many hours of fleeting time. But it is in vain that the childish industry of this ancient people, and still more vain that their idle superstitions, are employed to contend with or conquer the merciless whirlwinds that agitate the waters of this northern gulf. "Were it possible to blow ten thousand trumpets, and beat as many drums, on the forecastle of an Indiaman, in the height of a *ta-fung*, neither the sound of the one nor the other would be heard by a person on the quarter-deck of the same vessel."

Of all the winds that seem to conspire against human labour, and would almost despoil nature herself of her fairest products, the typhoon is the most terrific in northern latitudes. The Egyptians recognized a wind which they called *typhon;* the Greeks called a particular species of hurricane, τυφων, either from the giant of their mythology, or from a participle of a verb which signifies "to swell with pride, or power, or greatness;" and the Chinese term, *ta-fung*, is not unanalogous, for it means *great wind.* The prognostics of a typhoon are, the swelling of the waters, and their rolling, with a majestic volume, in upon the shore. For several hours previous to its incidence, the mercury falls slowly in the barometer, and continues to descend during its prevalence, but, when the rage of the elements begins to abate, it ascends steadily, and more rapidly than it fell. Instinct being often more provident than reason, the sea-birds are observed to become unquiet, rising to the skies, and then wheeling and circling and screaming with more than wonted wildness; perhaps they perceive the influence of the dusky cloud that generally appears in the horizon, as if driven forward by the advancing tempest. The magnitude of the mischief done to shipping may be estimated by a comparison with the destruction committed on land, and a recollection of the velocity at which the angry elements travel under such circumstances. In northern latitudes, or temperate climes, the storm moves at the rate of sixty feet in a second of time; in the torrid zones it proceeds often with five times that velocity. Corn, rice, vines, canes,

The Shih-Men, or Rock Gates

are scattered as chaff; houses are unroofed, forests torn up, whole towns inundated, ships carried in upon the quays and streets, and there deserted by the waters. Having raged for about thirty hours, the typhoon subsides, accompanied in its dying moments by repeated peals of the loudest thunder, and innumerable flashes of vivid lightning.

These dreadful visitations occur more frequently during the changes, than at the full of the moon; and prevail seldom lower than 10° of north latitude. They are felt as far east as 130° of longitude, and are most violent during the south-west monsoon, especially in the month of July. Though dreadful at all times, and blowing from all points of the compass, the terrors of the typhoon are heightened, and its destructive powers considerably augmented, when it happens to blow in the same direction with the monsoon.

THE SHIH-MUN, OR ROCK GATES.

PROVINCE OF KIANG-NAN.

For ever glideth on that lovely river:
Laden with early wreaths the creepers twine,
While like the arrows from a royal quiver,
Golden the glaring sunbeams o'er them shine.

L. E. L.

It is remarkable that people in a primitive state (and notwithstanding their superiority in handicraft, the Chinese do not rise much higher in the scale of nations) possess the truest and most admirable ideas of the picturesque. Presumption seems to be the characteristic of modern taste; agreeable and comfortable associations, of that which prevailed in the olden time. Our abbeys and convents are placed beside the running stream, or on the banks of a navigable river, sheltered from the rude blasts of winter by surrounding forests or impending hills. In all ancient countries, and where the highest degrees of civilization are unknown, domestic architecture is not only suited to the natural features of the landscape, but embosomed recesses, deep and densely-wooded dingles, valleys fertile and well watered, the romantic banks of some rapid but available river, a spot where business and beauty are combined, was uniformly selected as the abode, either of the individual or the community. This grateful and fascinating taste has withered into contempt before the growth of civilization, whose great glory is to level mountains, drain lakes, reclaim the barren wastes, and triumph over nature by erecting on those very sites which she had made the most repulsive, the very noblest works of art.

An instinctive love of the picturesque, a prerogative of the mountaineer in all parts of the world, is peculiarly the Chinaman's inheritance; and, in the province of Kiang-nan, enriched and adorned by a majestic river, they have indulged their taste for landscape

scenery in a manner and degree calculated to raise our estimation of their intellectual qualities. For some miles above and below the Shih-Mun, the river is enclosed between banks abrupt, rocky, but interspersed with patches and plateaus of productive land. The country behind is of a totally contrary character; there a wide-spread morass exists, difficult of drainage from the rocky ridges that form the river's bed, through which a passage for the surplus waters of the fens can scarce be found. Abandoning this moor to the wild tenants of the earth and skies, the population have flocked to the water's edge, and possessed themselves of the projecting ledges at the mountain's foot, the retiring bays at their sheltered base, or the vicinity of some dark pool, whose scaly treasures repay the fisherman for his constant toil. As the junks descend the river the velocity of the current increases, until its maximum is attained between the herculean pillars of the Rock-gates. There the navigation requires much caution, and often the most vigilant, confounded by the suddenness with which the two high pinnacles seem to close over him, and embrace the azure vault of heaven, mistake their distance, and are carried against the rocks. In the surrounding district, limestone prevails very generally, but on the river's side it appears to recline on a species of breccia: it would not be untrue to characterize the stone in the immediate vicinity of the Shih-Mun as marble, although the natives do not place any value on it for decorative purposes, neither do they burn it into lime.

On either side, and just below the rude rocky pillars that contract the passage, small coves, of great depth and perfect shelter, afford safe wharfage for merchant-vessels; and there the trading junk is generally seen moored to the natural quay, the steadfast cliff; the contracted channel giving a violent and powerful efficacy to the volume of waters, which have consequently worked an immense depth here for their transit. In this deep basin, multitudes of fish collect, and render their capture, by trained fishing-birds, an achievement both easy and profitable. The privilege of fishing between the Rock-gates is rented at a very high price from the local government.

These lofty peaks, that pierce the clouds, derive the epithet "Shih-Mun" from the termination of a magnificent scene, so inclined to the direct view of the Rock-gates as to be incapable of introduction in the illustration. Its beauties, its solemnities, its horrors, have been described in bold and highly coloured language by native poets and tourists; nor has national prejudice, in this instance, outstepped the limits of veracity. Entering a deep, dark, close ravine, the opposite sides of which attain at least a thousand feet in height, with an intervening space of comparative insignificance, the traveller proceeds along his gloomy way, unable to distinguish, save by the occasional sparkling and floating foam, the torrent that tumbles and roars in the abyss below him. Having reached the length of a li, or more, he enters "the valley of mist," where he becomes enveloped in a thick vapour, filling the entire gulf which the torrent has hollowed out from the mountain's bosom by the labour of four thousand years; and, if he be not deterred by the humidity of the strange atmosphere, but persevere to the end, in a grand amphitheatre of rocks he will behold the origin of the dewy drapery that hangs over and around him—a splendid cataract, some hundred feet in height, falling over the

very edge of the cliff; the spot he stands on, and the circular hollow all around him, being dimly lighted by the rays that pierce through the green waters, at the spot where they turn over the ledge of the summit. With this beautiful hue of green, the poetical historians of the wonders of the Shih-Mun are familiarly acquainted. They boast of having witnessed its lustre in the valley of mist, and compare its verdure to the Lan, the plant from which the rich colour employed in dyeing is extracted.

DESTROYING THE CHRYSALIDES, AND WINDING OFF THE COCOONS.

It has been shown, with a sufficient degree of certainty, that the invention of silk manufacture originated with the Chinese;* their authors assert, that from the earliest period the Son of Heaven himself (the emperor) directed the plough; the empress planted the mulberry-tree—examples which had the most happy effect upon their subjects. An Imperial treatise on "Husbandry and Weaving," gives minute instructions for the culture of rice, from the first ploughing of the ground, to the ultimate packing of the grain; and is equally circumstantial in detailing the process to be observed from planting the mulberry to weaving the silk. The Chinese are utilitarians; laws for the promotion of any means, whereby food and clothing, the principal necessaries of life, might be obtained with more facility, of superior quality, and in greater abundance, would necessarily have become popular amongst them, and the author, or inventor, have secured the lasting reverence of the nation. But, it is less than questionable, whether these principles add to their happiness here; it is perfectly certain that they cloud their prospects of an hereafter. Possessing outward placidity of manner, for the purposes of conciliation and deceit, they are known to be hard-hearted and unforgiving. As a people, they are without virtue, deep feeling, or dignity of character; toiling for food like inferior animals. Their total absence of sentiment or delicacy, as well as their disgusting cupidity, were glaringly obvious in the late Chinese war. Our fleet having destroyed the forts of Amoy, and killed hundreds of their countrymen, scarcely had the firing ceased, when the small trader-boats were alongside our men-of-war, with dealers offering fruits, fowl, rice, and other articles of fresh food, for sale to our men, so recently their mortal enemies. It is hardly possible to imagine a fact more derogatory to national, more disreputable to individual character.

In the preparation of clothing—or rather of a superior description, silk cloth—the Chinese have attained a remarkable degree of excellence. Commencing with the mulberry, the food which supports the extraordinary insect from which the original material is derived, they bestow the most tedious, yet profitable care, upon every step in the process, from its opening to its close. The provinces of Sechwen, How-quang, Kiang-si, and Che-kiang, traversed by the thirtieth parallel of latitude, are all adapted to the growth of the mulberry; but it is in the beautiful valleys

* *Ante*, p. 44.

and fertile plains of the latter that the worms are reared most successfully, and the finest silk obtained. Woollen clothing was generally worn until the reign of Ouen-ti, of the Han dynasty, from which period silk has been the most esteemed, and constitutes the dress now most prevalent amongst all the opulent classes. The produce of Che-kiang, and of the adjoining silk district of Kiang-nan, is the most valuable, bringing, in the Canton market, double the price of that produced elsewhere, and being preferred by the English manufacturer to the cultures of India, Turkey, or Italy.

As the end of cultivation in mulberry gardening is the production of the greatest quantity of young and tender leaves, at the total sacrifice of the fruit, the trees are never allowed to exceed a regulated height and age. The branches are pruned off, and the parent tree headed down; leaves from the young scions being found to be more tender, more delicate in their texture, and more nutritions, than the coarse leaves produced upon older branches. Although there are many species of the genus *Morus*, two only are distinguished in the East as supplying food for the silkworm; the *black*, or common, which is a native of Italy, and flourishes also in England; and the *white*, which is indigenous to China; the Persians, however, use both species. The *red* mulberry is a native of America, where it is much esteemed for the quality of its timber, and employed for *knees* in shipbuilding. The Morus Alba is propagated from seed, by layers, or from cuttings; plants from seeds, in this, as in most other species, will be found to be more healthy, and therefore preferable, although more disposed to be fruitful.

Suitable soil is prepared by trenching, mixing it with ashes and river-mud, and making the compound moist and loamy; it is thrown up into beds or ridges, about a foot in height, and in these the plants are set, generally in the quincunx form, and at convenient distances. The intervals between the rows serve as conduits for water, occasionally; but are uniformly occupied with rice, millet, or pulse of some kind, so that not a square foot of land is lost to either landlord or tenant. Various stratagems are employed for the destruction or prevention of insects; and, in applying essential oils, as well as in gathering the leaves, double ladders are always used, the trees being too slender to sustain any great weight or pressure. Gathering of the leaves, the lungs of a tree, necessarily superinduces disease, which the cultivator endeavours most artfully to relieve, or to remedy, by pruning, lopping, and cutting out old wood. When these appliances all fail, and the inveteracy of the canker baffles the skill of the physician—when the tree shows a greater tendency to the production of fruit, and a less to that of delicate leaves, it is removed altogether, and its place supplied by a healthy young plant from the nursery.

The silk-worm (Bombyx) of the genus *Phalæna*, and by entomologists called "*Phalæna bombyx mori*," is originally a native of China. From the egg (about the size of a pin's head) when fostered by a genial warmth, proceeds a minute dark-coloured worm, that casts its skin three or four times, according to the variety of the species, in its progress to full-grown existence and to a caterpillar form. It now acquires a whitish colour, speckled with blue or yellow, ceases to feed, and commences those labours, which have rendered it so famous in natural and in commercial history. On the first day of its caterpillar-life, that is, about the thirtieth day of its entire existence, the insect

puts forth, through two apertures in its nose, a viscid secretion, by which it becomes attached to the surface on which nature or art may have placed it; on the second, it forms, by means of duplicate filaments, proceeding through these nasal *foramina*, a ball of an ovoid shape around itself, as a shield against hostile insects, and against a frigid atmosphere; and, on the third day, this *cocoon* completely conceals the little labourer from view.

At the expiration of about ten days, its insect toils being completed, and the sustenance previously laid up exhausted, the caterpillar changes into the chrysalis or nymph state, and remains for some days longer, awaiting another transformation. In the natural state, when the time has been fulfilled, and the *pupa* completely metamorphosed, the prisoner, guided by instinct, cuts through the silken barrier of the cocoon, and comes forth a new creature, the destined inhabitant of a new sphere, and, being furnished with limbs, antennæ, and wings, takes flight towards the regions of Him that made him so wonderfully. In a state of culture, none of course are permitted to destroy their cocoons, save those that are to be preserved for the continuation of the species; and these *aurelias*, or moths, are carefully brought together, and placed on soft cloth or other proper surface, to deposit their eggs. There is a viscous liquid around the eggs, which causes an adherence to the paper, or cloth, or leaf, on which they are laid; but they are easily released from this encumbrance by dipping them in water and wiping them dry.

Nothing is more necessary to be guarded against in the rearing of silk-worms than the effects of noise and cold; a sudden shout, the bark of a dog, even a loud burst of laughter, has been known to have destroyed whole trays of worms; and entire broods perish in thunder-storms. The utmost vigilance, therefore, is practised in keeping off visitors or intruders from the sheds, which are always constructed in a remote situation. It is this necessity for the formation of an artificial temperature that creates the great difficulty of rearing silk-worms in Europe. About 55° of Fahrenheit is the most suitable for the preservation of the *ovum*; but there is considerable risk attending any increase, lest the process of incubation may be accelerated so rapidly as to precede the moment when the mulberry leaf shall have reached its edible age. In the silk-nursing provinces of China, the mean temperature, according to the same description of thermometer, from the first of October to the first of November, is about 55° at sun-rise, and 65° at noon, with an atmosphere uniformly clear and tranquil; and seldom, at any season, exceeding 85°, the highest temperature to which the worm may with safety be exposed. Here then, evidently, is the native country of this extraordinary insect, where the process of incubation proceeds simultaneously with the growth of the only species of food on which it can subsist.

Much attention is given by the Americans of the United States to the culture of the silk-worm and the establishment of silk manufactories, and this branch of industry is rapidly spreading amongst them. The *morus multicaulis*, on the leaves of which they feed the worms, appears to thrive luxuriantly in most of the States; and the government seem so intent upon at least supplying the home consumption of this valuable article of

commerce, that twelve of the States pay a handsome bounty for the production of cocoons, or of the raw silk. In the year 1842, upwards of 30,000 pounds of silk were obtained from the States of Massachusetts, Connecticut, New York, Pennsylvania, Tennessee, and Ohio alone; but it is fully ascertained, that from the Southern border of the Union, up to the 44th degree of latitude, the climate is admirably suited to the culture of silk. Success in rearing the silkworm has naturally encouraged the application of machinery in the preparation and manufacture of the filaments; and the inventions for reeling, spinning, and weaving silk into ribands, vestings, damasks, &c., deposited in the National Gallery and Patent Office of the Republic, are equal in ingenuity to any that can be shown in China or in Europe. The annual value of silk stuffs imported into the United States exceeds 20,000,000 of dollars; the silk annually manufactured in France is valued at 25,000,000, and of Prussia at 4,500,000. It has been calculated that if one person in one hundred of the States' population were to produce annually one hundred pounds of raw silk, the yearly value of such product would be double that of the cotton now exported, and nine times the worth of the exported tobacco. This estimate is not unreasonable as regards the quantity of silk that might be obtained by the industry of the people, for, the Lombardo-Venetians, only four millions of souls, have raised and shipped, in a single year, six million pounds of silk: the American conclusion, as to value, is, of course, fallacious, because when they are able to raise silk enough to throw Venetian produce on the general market, the price would fall in proportion.

Hindoostan is the native country of several species of moths, resembling in habits the common silk-worm; most of them, however, live wild, and in this state have hitherto proved so productive, that the Hindoos have not thought it necessary to nurse them. The Joree worm, of Assam, feeds on the pipul tree; the Saturnia, including several species, lives on the hair-tree leaf; this is the largest moth known, measuring ten inches between the tips of its wings; and its cocoons, the size of a hen's egg, are brought in quantities to Bhagelpoor and Calcutta. One species, the Eria, which lives on the palma-christi leaves, is domesticated in India; while another, of the Saturnia tribe, is wholly neglected by the Assamese.

Silk has been obtained from the spider's web, and gloves, made of this strong, glossy, and beautiful material, were presented both to the Royal Society of London, and the Academy at Paris, by Monsieur Bon. It was soon perceived, however, that great difficulty must attend any attempts to appease the voracity, or calm the inquietude, of the spider. It was almost impossible to rear them in any considerable quantities; and when a number, at the expenditure of much time, trouble, and anxiety, were brought together, unless they had an ample supply of flies to prey on, they quickly destroyed each other.

Dyeing and Winding Silk

DYEING AND WINDING SILK.

Hour after hour the growing line extends,
Nor time nor circumstance controls its ends;
Soft cords of silk the whirling spoles reveal,
If smiling fortune turn the giddy wheel.

Having destroyed the chrysalides, and wound off the produce in its primitive state, from the cocoons destined for filature, the mere husbandry of silk gathering is concluded. And so short is the period, in France only six weeks, consumed in this species of culture, that no harvest yields a return of greater celerity and certainty. In a country where trade is conducted, not by companies, or associations, or partnerships, but by individual exertion, the culture and produce of silk are peculiarly suitable, as affording a means of employing small capital with every prospect of early revenue. Females devote much of their time and their talents to this occupation; they are either engaged in feeding and rearing the worms, winding off the cocoons, or in general tendence of the magnanière. Sometimes the patriarch of the family purchases cocoons, by which the risk of rearing is avoided, and fills up his daughter's leisure time with the process of filature. There are, of course, some nurseries or factories, where silk is prepared expressly for exportation, but in general the manufacture is for home-consumption. The Chinese dislike foreigners, from practice and national institutes, therefore less attention is paid to objects of external commerce here than in other countries; besides, all kinds of trade are held in very low estimation in China, as they were of old in Athens and in Rome.

Time, intercourse, letters, religion, are gradually working such a revolution in the social condition of this old empire, that the imperialists are beginning to understand the meaning of the term brother, and henceforth the productions which Providence has confined to the soil of China, will probably be exchanged, systematically and generously, for those of other lands, by which the distribution of happiness over the face of the globe must necessarily become less partial than before.

Around a pool, of a foot or two in depth, sheds or open corridors are arranged, appropriated to different parts of the process of cleaning and preparing the floretta for market. Beneath one series are the females employed in the less laborious duty of reeling the raw silk that has been brought from the magnanière, or purchased for filature from the feeders. From the reelers' verandas, the material is consigned to those of the washers, and dyers, and bleachers, successively.

Little celebrated for integrity, the total forgetfulness of that high quality by the Chinese is flagrantly conspicuous in their preparation of silk for the loom. Imperfections in the texture of this delicate fabric are sometimes of early date, originating in

the impurity of the water used in the cocoon kettle, or in neglect of the winders to the attenuation of the threads during filature. In addition to these causes of inferiority, another is induced by the dishonest dye. Having washed out the gum, formed the threads into hanks, expressed the moisture, and suspended the silk on bamboo bleaching-poles, the operative's work appears to be correctly performed. But raw silk is an insatiable absorbent, so that if the dyer be deficient in honesty, he can, by a very slight deviation from its path, retain moisture in the hanks, capable of increasing the weight of the article by ten per cent. In other countries, purchasers are permitted to test the raw material by enclosing a sample in a wire-cloth cage, and exposing it to a stove heated to 78° of Farenheit, by which the increase of weight, that is, the amount of the fraud, is detected; but the Chinaman will not permit a barbarian to doubt his honour in any respect.

Europeans, or rather English, distinguish raw silks into three classes, which they denominate organzine, tram, and floss. The first, being very tightly twisted, is used in the finest and best descriptions of silk-cloths; tram, which is much less twisted, serves for the weft, but is of an inferior quality to organzine; floss, which is not twisted at all, consists of the short, broken, and rejected parts; this is collected, carded, and spun like cotton. These three species, formed from the fleuret by twisting or throwing, are now called *hand* silk; they must all be submitted to the process of boiling, in order to discharge the gum from them, otherwise they would be harsh to the touch, and unfit to receive the dye. The original native colour of the yarn varies but little in different countries. In Anglo-India we find silk yellow, french-white, and fawn colour; in China it is generally yellow, and in Sicily and Persia the same colour prevails; while the only naturally white produce we yet know of, comes from Palestine. The silk-growers of Kazem-bazar whiten their yarns with a ley made from the ashes of "the arbor-fici-Adami; but the species being rare, the larger portion of their exports retains its native bright and beautiful yellow.

SOWING RICE, AT SOO-CHOW-FOO.

PROVINCE OF KIANG-SI.

——— Then, wake, that you may live.
Here, take the best prescription I can give;
Your bloodless veins, your appetite shall fail,
Unless you raise them by a powerful meal,—
Come, take this rice. HORACE.

IT is to the productiveness of the *oryza sativa*, a simple grass, on which nature has conferred the peculiar property of growing in marshy or inundated grounds, that the vast regions of the East owe the density of their population, and their early submission to social obligations. Immense districts in China and Hindoo would, unquestionably, have still lain desolate and untenanted, were it not for the ability to alter and to cultivate the surface of the globe, which a knowledge of the rice-plant conveys. To what simple causes, therefore, does deliberate analysis sometimes lead, in our efforts to trace the most remarkable effects to their proper sources; for, the destiny of nations, from the earliest periods, seems to have been materially influenced by the discovery and cultivation of this "staff of life." Previous to its introduction into Egypt and Greece, it had been long known in more eastern lands, for Pliny, Dioscorides, and Theophrastus all speak of its importation from India: but, in their age, it was little cultivated on the shores of the Mediterranean. Within the last three centuries, however, its popularity has become universal, restricted only by the limits of climate, for it now occupies the same place in intertropical countries as wheat in the warmer parts of Europe, and oats and rye in those that are more northern. In the United States of North America, Carolina especially, the cultivation of rice forms a principal occupation of the rural population, and chief export of the maritime; there, the date of its introduction, 1697, is tenaciously remembered, the benefits of its naturalization being of such importance to the national wealth and happiness.

From the facility with which it can be cultivated, yielding two crops annually, and the watery soil to which it is partial, the presumption is, that rice was specially provided by the all-wise Creator, as the chief food of most sultry kingdoms. Besides the Chinese and Hindoos, the Malays and neighbouring islanders have paid the utmost attention to this species of cultivation; and Japanese, Cingalese, and Batavians experience the benefits of a crop, which is not only semi-annual, but yields six times as much as an equal space of wheat lands. A fondness for this wholesome food pervades the German states, where, in the southern latitudes, from long culture, it has acquired a remarkable

• It is called in Arabic, aruz; Hindoostan, chawl: Latin, oryza; Italian, riso; French, riz.

degree of hardiness, and adaptation to the particular temperature—a circumstance adduced as an argument in favour of cultivating exotics; but seeds imported directly from India will not ripen at all in Germany, and even Italian or Spanish seeds are much less early and hardy than those ripened on the spot. One experiment was made in England to raise this Indian beverage, and a healthy crop of rice was successfully reaped on the banks of the smooth-flowing Thames.

In Oriental countries, rice is extolled as superior to all other species of food, and in China it is an article of the first necessity. So completely is its presence deemed requisite at all meals, that the term *fan*, boiled rice, enters into every compound that implies the ceremony of eating; *tche-fan*, to eat rice, signifies a meal generally; *tsao-fan*, morning rice, means breakfast; and by *ouan-fan*, evening rice, supper is implied. It is undoubtedly a light and wholesome diet, although it is supposed to include less of the nutritive principle than wheat.* From the small proportion of gluten which it contains, it is not capable of being made into proper bread, but is highly valued for puddings, and many culinary preparations. Its excellent qualities, rapidity of production, and consequent cheapness, confer upon it claims to attention as a general article of sustenance for the poorer classes of society; and, it is ascertained, that a quarter of a pound of rice, slowly boiled, will yield upwards of a pound of solid and nutritive food.

Besides its offices in the support of life, there are others which rice discharges, useful, profitable, and agreeable. Its flower being reduced into a pulp with hot water, is moulded into figures, and images, and plates, which the Chinese harden, and ornament with scroll-work, resembling mother-of-pearl toys. In our cotton factories, it is used in making weavers' dressings for warps; and at Goa, on the Malabar coast, as well as in the island of Batavia, the ardent spirit called *rack*, or *arrack*, is obtained from a decoction of rice, fermented and distilled, and mixed with the juice of the cocoa-nut tree. Civilization is not, in this instance, solely chargeable with the guilt of furnishing intoxicating liquors to the Indians, for, before the Portuguese, or the Dutch, or the British, had any settlements in the far east, the demoralizing beverage of *seaou-tchoo*, a distillation from rice, was sold in every little public-house in China.

Inebriety was not the only deplorable consequence supposed to attend exclusive oryzous diet; in some provinces, the prevalence of ophthalmia was foolishly attributed to its copious use. That this charge is groundless seems highly probable, from the fact, that the millions who dwell in the great Hindoo continent, and live solely upon rice, are not subject to any such disease. Besides, in Egypt, where the ophthalmia was much more prevalent in ancient times, than it was ever said to have been in China, this grain was neither known nor cultivated until the reign of the Caliphs, when it was brought thither from the East. If this disease predominate in China, which is questioned, it is probably owing to the crowded state of their low dwellings, always filled with smoke from the sandal-wood tapers that mark the hours of fleeting time, to the constant and general use of tobacco, to the miasma exhaling from the offal uniformly

* Carolina rice contains—of starch, 85,07; of gluten, 3·60; of gum, 0.71; of uncrystallizable sugar, 0,29; of colourless fat, 0.13; of vegetable fibre, 4.8; of salts with lime bases, 0.4; and of water, 5.0.

collected near each entrance, and, lastly, from the very frequent practice of bathing the face with warm water.

The benefits and the blessings of such a staff of life as this readily-raised crop, suffer no slight drawback, from its precarious character; for, any failure, however slight, is attended with the most deplorable consequences. Where population is so amazingly crowded, subdivision of land practised to so great an extent, and riches rarely ever laid by for the day of inability or misfortune, a check to the annual produce must necessarily prove fatal to numbers of the poorest classes. Too frequently, therefore, famine visits and wastes the land, for the rice-crop is subject to many casualties. A drought, in its early stages, withers the young shoots in the ground; and, an inundation, in a more advanced state, proves equally destructive; add to which, that birds and locusts continue to wage everlasting war upon fields of rice, in preference to any other of the cultivated labours of man, and these enemies are particularly numerous in China. Wheat and millet being raised in the northern provinces, the chances of being visited by famine are consequently reduced in proportion to the increased variety of grains, and Europeans have urged upon the attention of the Chinese agriculturist, with all the candour and humanity that belong to this quarter of the globe, the advantage of introducing the potato, as an auxiliary to rice and wheat, in averting those periodic visitations of scarcity. To obviate the fatal effects of such calamitous failures in the rice-crop, the emperor causes a large supply to be constantly laid up in the public granaries, for distribution at moderate prices when the day of dearth arrives. This system is of ancient usage, and belongs naturally to all patriarchal, imperial, or feudal governments, in which the lord of the soil is bound to look parentally to the wants of his retainers; but the Chinese family has grown too large for its beneficial operation, and the minor mandarins, by their extortions and inhumanity, are known to intercept the rays of imperial favour, and suffer the poorest classes to wither away in the chilling shade of famine and destitution.

Although there are very many qualities of rice, there appears to be but one species. Climate and cultivation produce such obvious changes in its value, that different qualities resemble different kinds. Mountain-grain, cultivated in Cochin-China, and amongst the Himalayan chain, is by some called dry-rice, but even this quality is not raised without the aid of heavy periodic rains, so that every quality is properly an aquatic crop. The vast length of time it has been known in China, and the absolute necessity for its cultivation, have enabled these simple but laborious agriculturists to understand its constitution, and taught them the best mode of improving it. Chinese irrigation is proverbially ingenious, and Chinese husbandry peculiarly interesting.

TRANSPLANTING RICE.

So when a peasant to his garden brings
Soft rills of water from the bubbling springs,
Swift as the rolling pebbles down the hills,
Louder and louder purl the falling rills;
Before him scattering they prevent his pains,
And shine in mazy wanderings o'er the plains.

HOMER.

RICE-grounds consist of neatly enclosed spaces, the clay banks surrounding them seldom exceeding two feet in height. The primary operation of tillage-ploughing is performed with a very primitive implement, that consists of a beam, handle, and coulter, but no mould-board, as laying over "the sidelong glebe" is beyond the rural knowledge of a Chinaman. The buffalo, or water-ox, is then called in, to draw the three-barred harrow with wooden teeth over the surface, after which the earth is deemed sufficiently pulverized to receive the seed. Having been steeped in a liquid preparation to accelerate germination, and avert the attacks of insects, the seed is sown, very thickly, and, almost immediately after, a thin sheet of water is let in over the enclosure. After the interval of a few days only, the shoots overtop the water, and this precocity is the signal for transplanting, which consists in plucking up the plants by the roots, cutting off the tops of the blades, and setting each root separately. The last process is aided either by turning furrows with the plough, or opening holes with the dibble. With such rapidity is transplanting performed by the experienced, that with ordinary exertion five-and-twenty plants may be carefully set in a minute. The harrow having pulverized in the first instance, and subsequently diffused the seeds more equally, the hoe is frequently employed to clear between the plants.

Each rice-field being partitioned into many minor enclosures, it is not attended with inconvenience to conduct a rivulet into any particular plantation, through an opening in the clay ridge that surrounds it. Sometimes a natural brook contributes a sufficient supply, but more frequently the labour of the peasant provides it. Chain-pumps, with their lines of buckets, are in common use; a series of flat boards, exactly fitted to the channel through which it is to be forced, confines the water between each pair, forming extemporary buckets. These are worked by a foot-mill of proportionate dimensions;* but labour still more intense is dedicated to this necessary operation of irrigating rice-grounds. In one of the most laborius plans, two men stand opposite to each other on projecting banks of a stream, holding ropes securely attached to a bucket, which is filled by relaxing, and raised by tightening the cords, then by a skilful jerk they empty the contents into a reservoir, or throw it in the direction of the conduit cut for the irriga-

* Vide illustration, "Sowing Rice at Soo-chow-foo," p. 103 preceding.

Transplanting Rice.

tion of some one field. Another contrivance for the same purpose consists of a long pole, unequally divided in its length, and made to turn on a pivot across an upright post. A bucket attached to the shorter arm of this lever is easily lowered into the water, and, when filled, by the application of a small power at the extremity of the longer arm, it is soon raised, and discharged into the reservoir. How exactly is the Chinese process of irrigation described in the book of Numbers—"He shall pour the water out of his buckets, and his seed will be in many waters." The bamboo water-wheel, with hollow fellies, or with buckets, and employed when the quantity of water required, and the height to which it is to be raised, are both considerable, is of ancient existence amongst the Chinese; from them the Egyptians, Syrians, and Persians adopted this useful invention, and European machinists have ignorantly ascribed the honour of the discovery to the very nation that became last acquainted with its value, obstinately designating it the Persian wheel.

Irrigation having performed its anticipated work, the rice begins to grow with rapidity; the stalk ranges from one to six feet; it is annual, erect, simple, round, and jointed: the leaves are large, firm, and pointed, arising from very long, cylindrical, and finely striated sheaths; the flowers* are disposed in a large and beautiful pannicle, resembling that of the oat. The seeds are white and oblong, differing in size and form in the numerous varieties. As the crop approaches to maturity, the sluices are closed, the waters withheld, and soon the yellow tinge of the ripening grain invites the reaper's toil. With a sickle similar to our common toothed reaping-hook, the crop is soon cut down on a surface, now rendered perfectly dry by evaporation and absorption; after which the bundles are removed, in frames suspended at the extremities of a bamboo pole, the national mode of carrying, to the threshing apparatus, of whatever kind it may be. The edge of a plank, the margin of a large tub, with a screen drawn up behind them, are the most popular threshing machines employed in the empire; but flails, after which our own are formed, are used on the larger farms, or where there is a considerable quantity to be disengaged from its husks. It is remarkable how much the scholar excels the master in the management of this primitive implement of husbandry: in China, the labourer winds the swingel round, as we do a whip; in the British Isles, it is made to revolve rapidly round the head, by which means it acquires an accelerated velocity, and therefore an increased momentum.

Rice, in its natural state, either growing or unthreshed, is called *paddy* in all Eastern countries, and the process of cleaning it, or disengaging it perfectly from its husks, appears to have occasioned considerable difficulty to the Chinese, and not to have been quite free from obstructions amongst the more civilized cultivators of this important grain. Amongst both Egyptians and Chinese the machine usually employed for the purpose is a species of stamping or crushing mill, worked in the former country by oxen, in the latter by water-power. It consists of an horizontal axis, with projecting cogs, of wood or iron, fixed at certain intervals. At right angles to the axis are fixed so many horizontal levers as there are circular rows of cogs, acting on pivots fastened in

* The calyx is a bivalvular unifiorous glume; the corolla bivalvular, nearly equal, and adhering to the seed.

a low wall, parallel to the axis, and at the distance of about two feet from it. At the further extremity of each lever, and perpendicular to it, is fixed a hollow pestle, directly over a large stone or iron mortar, sunk in the ground; the other extremity, extending beyond the wall, being depressed by the cogs of the axis in its revolution, elevates the pestle, which falls again by its own gravity into the mortar. This process is only applied when the quantity to be cleaned is considerable; on small farms, and amongst the poor, a machine, consisting of a single lever, and pestle and mortar, worked by a foot-board, serves the purpose sufficiently well. In the year 1826, a patent was secured by Mr. Melvil Wilson, for a rice-cleaning machine; his plan will be at once understood by merely placing the axis of the Chinese mill in a position inclined to the horizon, and giving all other parts in detail the advantage of European excellence in mechanical contrivances.

In May or June the first crop is generally cut, and before the harvesting is wholly completed, preparations are begun for a new or second sowing, by pulling up the stubble, collecting it into small heaps, the ashes of which, after burning, are scattered over the surface. The second crop attaining maturity in October or November, is submitted to the operations of reaping, and carrying, and threshing, applied to its predecessor. But the second stubble, instead of being burned, is turned under by the plough, left to decompose in the earth, and become manure for the spring-crop of the following year. Although no Chinese rice finds its way to England, the produce of Anglo-India is imported by our merchants in large quantities. For many years, cleaned rice from Carolina excluded most other varieties; but, as American labour was expended on its cleaning, and as it is the interest of England to import raw materials, and fashion them for the markets of the world by the labour of her numerous mechanics, so we now prefer to import Bengalese rice in the husks, and prepare it for immediate use by machinery of home-manufacture.

PLAYING AT SHUTTLECOCK WITH THE FEET.

> With dice, with cards, with hazards far unfit,
> With shuttlecocks mis-seeming manly wit.
>
> HUBBARD'S TALE.

NEAR to the afflux of the Tchang-ho with the Cha-ho, river of flood-gates, or imperial canal, is a splendid octagonal pagoda: it consists of nine stories, adorned with projecting eves, and it tapers with a remarkably gradual and graceful convergence. From its basement to the edge of the waters, the grounds slope gently, and this pleasant area being reserved for the recreation of the citizens of Lin-tsing-choo, generally presents a scene of mirth, although not always of morality. Here jugglers display their unri-

Playing at Shuttlecock with the Foot

valled dexterity in the arts of deception; tumblers, vaulters, and merry-andrews, exhibit feats in which the strength and ductility of the human body are conspicuously shown, and old pulcinello, the long-admired of civilized Europeans, asserts his claims to a pre-eminence. All this would be well and unobjectionable if the kingdom of mirth were not extended further, nor its powers of pleasing distorted by dishonest and vicious votaries of chance. Building, with a certainty but too secure, upon the evil propensities of our nature, quail and cricket fighters, mora players, and gamblers of every description known in this wide empire, here congregate, to exercise their demoralizing callings, and accelerate the ruin of thousands who become the easy dupes of their villany.

Around the groups engaged with absorbing earnestness in games of chance, the more cautious, but not less interested, are seated, relieving their anxiety upon the pending bet, by the pleasures of the chibouque. There are, however, other, and these rather numerous assemblages, more innocently occupied with either feats of activity or childish sports, which, though probably little suited to their multiplied years, are exercises of virtue in comparison with the grave occupations in which their fellows are engaged on the greensward all around them. Kite-flying constitutes a favourite amusement, and few nations have ever succeeded, possibly none have ever aspired, to elevate these simple structures to such a height as the Chinese. Their delicate, light, yet durable paper, their pliant and fissile bamboo, invite experimentalists in this kind of aërostation, from the peculiar applicability of the material to the manufacture. In this sport there is much emulation, and not boys only, but adults, put forth their best energies in flying kites to the greatest height, and in endeavouring to bring down their antagonist's by dividing the strings.

Puerile taste is not confined, however, to this innocent amusement; the sport of shuttlecock, certainly a healthy recreation, is pursued with a degree of enthusiasm which it is seldom known to excite in the western world. There it is strictly limited to the youth of both sexes, and in some resigned to the gentler exclusively; but, in China, the most muscular men amongst the labouring classes seem to feel inexpressible delight in the sensation it produces. No battle-doors are employed, nor are the hands generally of any service in the game, save to balance the player's body during its rapid movements: the shuttlecock is struck with the soles of the feet, sometimes unprotected by any covering; at others, however, wooden shoes are permitted, and the noise which these cumbrous accompaniments contribute, is considered an accession to the mirth. Five, frequently six persons, form themselves into a circle, for the purpose of playing at this active game; and whether shoes be permitted, or hands occasionally allowed, to aid the feet in preventing the shuttlecock from coming to the ground, the least successful players fall out of the ring in turn, until the number is gradually reduced to one; this one is, of course, declared to be the winner of the stakes, or the pool, or the object played for, whatever it may happen to have been.

ENTRANCE TO THE HOANG-HO, OR YELLOW RIVER.

"But ere the mingling bounds have far been passed
Turbid Hoang-ho rolls his power along
In sullen billows, murmuring and vast,
So noted ancient roundelays among"

The Chinese carry the process of irrigation, and the benefits of water-carriage, to a greater extent than any other nation, and they seem to have received encouragement in both objects from the natural facilities that present themselves in every part of the empire. A level surface permits the easy execution of the one,—vast mountain-chains, either within the imperial confines, or in the adjoining countries, supply endless resources in effecting the other. Two great rivers have long been known to Europeans as the feeders of Chinese canals, and as the principal sources whence fertility is diffused over the surface of that ancient empire—the Yang-tse-kiang, sometimes incorrectly called the Blue river; and the Hoang-ho, or Yellow river. The first of these noble streams has frequently been spoken of in the preceding pages; the embouchure of the second constitutes the chief subject of the accompanying illustration.

Issuing from two spacious lakes, Tcharing and Oring, at Sing-suh-hae, in the lofty mountains of Thibet, and in the region of Kokonor, the waters of Hoang-ho descend from their fountain, at first, through a length of two hundred and fifty miles, with the most uncontrollable impetuosity; then turning from an eastern to a north-western direction, they find a more level course for about an equal distance, after which they enter the Chinese province of Shan-tse, and the stream, remaining parallel in its course for some hundred miles with the Great Wall, at length intersects that celebrated work in the twenty-ninth degree of latitude, and takes a northern direction for upwards of four hundred additional miles. Hence "*vires acquirit eundo*" briefly describes its character, many rivers and lakes contributing the overflow of their waters to swell those of the great recipient; and again directing its power eastward, it recrosses the Great Wall, traverses the northern provinces for hundreds of miles further, and enters Honan in the same parallel of latitude in which it has its source. In Kiang-nan it is augmented by a vast contribution from Lake Hong-tse, after which the majestic volume moves more slowly towards that part of the eastern ocean to which it imparts both its turbid character and expressive name.

It is its intersection with the imperial canal—the junction of Lake Hong-tse, the afflux of the Salt river—that is considered to be the mouth of the Hoang-ho; and here it is that commerce has formed a rendezvous for shipping, and here also superstition has erected an altar to her worship. Descending with rapidity through a constant slope, of two thousand five hundred miles, the stream of the Hoang-ho acquires a momentum that renders the crossing from shore to shore always a perilous undertaking. At the efflux of

Engraved by H. Adlard

Entrance of the Hoang-ho, or Yellow River

Lake Hong-tse, and at the precise spot where the canal locks into the river, the velocity of the current is seldom less than four miles an hour, although that locality is not more than twenty miles distant from the sea. It has been calculated from obvious data—the breadth, mean depth, and velocity—that this famous river discharges into the Yellow sea in every hour of fleeting time, 2,563,000,000 gallons of water, which is more than one thousand times as much as the Ganges yields. Nor is this immense volume its sole distinguishing feature, it has a second still more extraordinary,—the quantity of mud which it constantly holds in suspension, and which it carries with it into the sea in such proportion as to disfigure its brightness, and give it amongst geographers a characteristic name. From an experiment cautiously performed, two gallons of water taken from the middle of the river deposited a quantity of yellowish mud, which, when compact and formed into a brick, was equal to three solid inches. Hence it follows, that the quantity of water which is supposed to escape hourly into the Yellow sea, conveys simultaneously two millions solid feet of earth.*

This turbid property excites no attention, is directed to no particular or special purpose, is attended with no unusual respect, from these worshippers of natural effects; but, the dangerous velocity of the stream of the Hoang-ho has, from immemorial time, obtained the most reverential acknowledgments. Before the barge shall launch upon its surface, victims for sacrifice are provided, and brought on board. These consist generally of fowls,† or pigs, or both, according to the means of the navigators. The blood, with the feathers and hair, is then daubed on different parts of the junk, after which cups of wine, oil, tea, rice, flour, and salt, are ranged in order on the forecastle. The last of these articles of existence has long enjoyed the respect of nations. The Hebrew law directed, "Every oblation of thy meat offering shalt thou season with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering." Ovid speaks of the "*puri lucida mica salis*" amongst the oblations of the primitive Italians; and Horace, of the "*saliente mica*" amongst the peace offerings to the offended penates. But, in Oriental countries, especially under tropical climes, where salt is not only scarce, but the chief antiseptic for meat, it is not singular that it should be so much valued, and employed consequently in offerings, either of supplication for mercy, or atonement for crime. Amongst the ancient Romans, salt was estimated at such a value, that he who had obtained a pension from the state, was said to have received his *salarium*, the price of his salt, whence the English word salary; and the phrase of having "eaten the salt of such an one" is still familiar amongst the Hindoos, who claim it as a bond of friendship, or at least a ground of obligation.‡

* When a Chinaman wishes to deny the possibility of an event, he sometimes expresses his incredulity by the well-known proverb, "*that it will come to pass so soon as the Yellow river becomes clear.*'

† So, also, the Levitical law prescribes, that "the priest shall bring it (*the fowl*) unto the altar, and wring off its head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar, and he shall pluck away his crop with the feathers, and cast it beside the altar."

‡ When the Duke of Wellington, (Sir Arthur Wellesley,) was stationed at Hastings, immediately after his return from India, a friend expressed his surprise that the general, who had led so many thousands to victory,

The slaughtered animals, the vessels of offerings, and dishes of cooked provisions, being duly spread out on the deck, the captain takes his place before them, and remains in a standing position, until the junk reaches the most rapid part of the current, an attendant all the while beating on a gong with untiring industry. This critical part of the voyage being happily accomplished, the captain proceeds, with the utmost gravity, to pour the contents of the cups severally over the bow of his vessel into the stream, sending the offal after the libation, but retaining for his own use the dishes made from the most delicate parts of each victim. The removal of the dishes to the cabin is attended with a still more violent beating of the gong, a rapid discharge of squibs, crackers, and other species of fireworks, during which the crew are busily engaged in performing three genuflexions, and as many prostrations. In this way the Yellow river is passed by the junks that navigate the imperial canal; and, although an English sailor would feel little apprehension in making this voyage of not more than a mile, where reasonable diligence can scarcely fail in accomplishing the object, very many fatal accidents occur to the Chinese. Against their recurrence, however, no means have yet been devised, or introduced, by the followers of Fo, beyond these customary attempts to propitiate the evil spirit by offerings, which are believed to have been accepted whenever the navigator reaches the destined bank in safety.

SACRIFICE OF THE CHING-TSWE-TSEE, OR HARVEST-MOON.

"The harvest-treasures all
Now gathered in, beyond the reach of storms,
Secure the swain; the circling fence shut up;
And insolent winter's utmost rage defied."

THOMSON.

EVERY pretext that can be advanced to palliate idolatry, is in the possession of a Chinaman. He propitiates evil spirits by land and sea—he deifies innumerable natural objects, and constructs divinities for his adoration by the assistance of art. Sacrifices and oblations continue to be offered, as if the one great atonement had neither occurred, nor been promulgated; and the earliest practices of ignorance are observed with a tenacity worthy of the world some two thousand years ago.

Such sacrifices are divided into three classes—great (ta,) medium (choong,) and lesser (seaou.) Amongst the second kind are those made upon the gathering in of harvest,

could so soon become reconciled to the command of a brigade. "I am *mimmukwallak*," replied Sir Arthur, "as we say in the East; that is, I have eat the king's *salt*, and therefore I conceive it to be my duty to serve, with unhesitating zeal and cheerfulness, when and wherever the king and his government may think proper to employ me."—Wright's Life and Campaigns of Wellington, vol. i. p. 97.

Chinese Sacrifice to the Harvest Moon

which are accompanied by the genial quality of gratitude—a gratitude, however, which the display of an all-powerful Providence, in the production of an abundant harvest, can scarcely fail to obtain from man in every state of his existence, from his entire conviction of the vanity of all human efforts, unaided by the benevolence of his Creator.

When the day of the full harvest-moon arrives, Chinamen, wherever they may be, or however engaged, with a sort of Mussulmar scrupulousness, make their oblations to the gods of grain and of land. In every city, usually where the highways meet, this offering to the Chinese Ceres is made. Generally a rude stone is set up for a harvest-god, before which incense is burned; and logs of wood, hewn into imperfect resemblances of the "human form divine," are placed around, to represent rustic deities, local genii, tutelar gods of agriculture, horticulture, and rural occupations; these unsightly effigies being, in some instances, most audaciously imposed upon spectators as appropriate representations of the sun, moon, clouds, winds, rain, and thunder.

Even those who happen to be at sea, or navigating the great rivers of the empire, when the day of the full harvest-moon arrives, are under an obligation to sacrifice to the gods or goddesses of plenty, whom they especially adore. For this purpose the favourite images are brought upon deck, and suspended over three cups of tea and two bundles of sandal-wood, the captain and his crew kneeling before them, and performing the kotow repeatedly. The ceremony having proceeded so far, the captain arises, takes up a lighted torch, and, walking three times around the bow of his vessel, exorcises all evil spirits in the name of his guardian idol. The contents of the cups are now given as a libation to the marine deities, the wooden gods are laid on a funeral pile made of paper, and totally consumed, after which the pageant is closed with a discharge of fireworks and a violent thumping of gongs.

Amongst the Greeks there were Thesmophoria; amongst the Romans, Cerealia; sacrifices, or rather festivals, in honour of the deities that presided over agriculture. The Chinese observe mysteries having a general resemblance to those of the ancient kingdoms of Europe, and in motive and principle precisely identical. When the harvest is completely ended, or rather when the harvest-moon is at the full, forgetting

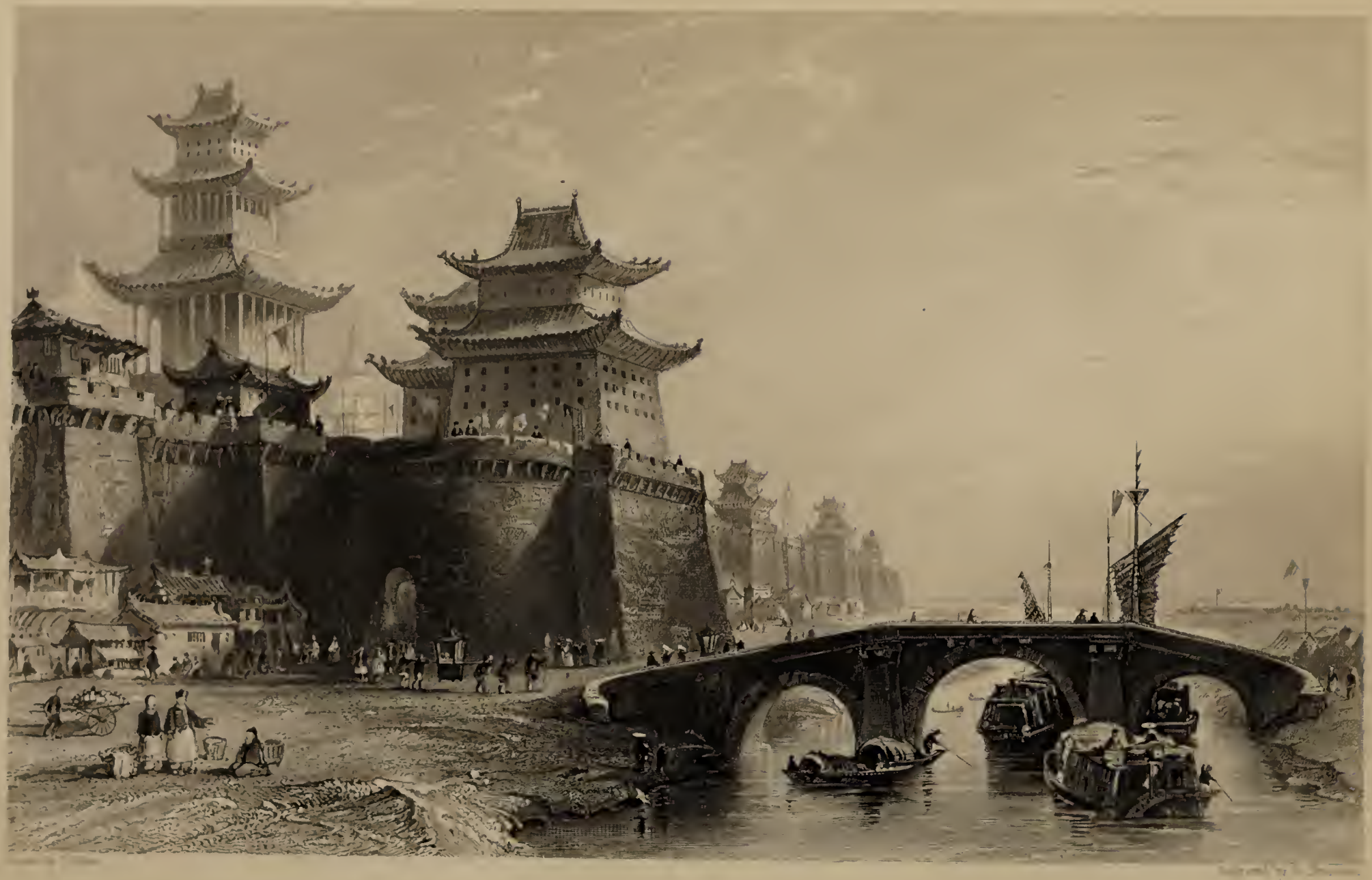
> "That, with to-morrow's sun, their annual toil,
> Begins again the never-ceasing round"—

the Chinaman holds his agricultural festival, unimpeded in his religious duties by the claims of those that are temporal; the labours of the barn, performed by the swingel—the operation of winnowing, in which a bamboo sieve and spacious cotton sheet are the only implements—and the preparation of the fields for another crop of rice, all "go bravely on," while the family, in the attitude of prayer and thankfulness, are engaged before the altar of their rural gods. In the vicinity of the farm-buildings, but always in an open position, a portico is constructed, in a style of peculiar neatness, for the reception of the image selected by the patriarch of the family. A table in front of the niche in which the rude figure is set up, serves as an altar on which flowers, and pastiles, and tapers, are ranged, with cups of rice or tea. Here, before this most contemptible mockery of intelligence and power, the mother of the family presents herself, holding in her apron such produce

and grain as she deems most suitable for a first-fruits offering. Behind and beside her, on a mat spread out before the rustic temple, her husband and children attend, and second her entreaties that the offering may be accepted, by prostrations, genuflexions, and silent prayers. This surely is a scene of gratitude and affection: it implies the presence of the finest feelings, it is exemplary in its observance, and the actors betray the influence of no motive that is susceptible of an anti-moral tendency. Is it not therefore encouraging to those whose Christian duties demand the diligent exercise of their abilities in expelling the long night of idolatry from China, by directing the rays of Christianity to shine upon the land, to perceive, that there, too, are hearts that can be moved by a sense of obligation—souls capable of appreciating the benefits conferred upon them by an unknown God—minds prepared by custom, habit, practice of long continuance, to receive a just account of the relation that exists between the Creator and the creature, and to acknowledge the eternal obligation under which the merits of a Redeemer have placed the whole human race, from the beginning of the world till time shall be no more.

The accompanying view, which represents a rice-farm a few li from Yang-tcheou, is remarkably characteristic, conveying a most full and perfect representation of the national habits and local scenery. A town of the third class, with its pagoda towering over it, fills the remote distance; the rice-grounds, in preparation for a second crop, occupy the middle; while the harvest sacrifice, and reduction of the crop just saved to a marketable state, take up the whole foreground of this epitome of utilitarianism.

In this little scene, that cannot be viewed without an affecting interest—without increasing, or rather creating, a respect for the character of the rural population of this vast empire, the appropriations of the national tree, the bamboo, are more than ordinarily conspicuous. The shed, and gates, and fence of the threshing-stall are of split stems; the sieve used by the winnower, the large mat on which the family are kneeling before the altar, the hat worn by the patriarch, the table under the portico, and the entire of the temple itself, are composed of the stems, or the canes, or the fibres of this invaluable vegetable production.



Western Gate, Peking

China

THE WESTERN GATE OF PEKING.

"They bring the varied stores from east and west,
Rich cloth of gold, and floating gossamer;
From southern climes the loose embroidered vest,
And from the colder north, its downy fur."

THE CITY OF DAMASCUS.

PEKING, or the Northern Court,* the capital of the Chinese empire, is situated in a fertile plain, about fifty miles from the Great Wall, in the province of Pe-tcheli, and on the Yu-ho, a tributary to the Pei-ho about fifteen miles eastward of the city. Its form is that of a rectangle or right-angled parallelogram, having an area of about fourteen square miles, exclusive of extensive suburbs, divided into two totally distinct and separate sections. Of these, the northern, *King-tchhing*, which is a perfect square, was founded by the Mantchoos, is inhabited by Tartars exclusively, and includes the imperial palace: while the southern, *Lao-tchhing*, or *Waï-lo-tchhing*, in the form of a parallelogram, is occupied solely by Chinese. Each city is enclosed by its respective walls, the enceinte of one series covering nine square miles; of the other, the imperial, or Tartar, occupying five. The mural defences, like those of other cities of the first class, consist of walls about thirty feet in height and twenty in thickness, constructed in the manner common, in the early ages of architecture, to all countries. Two retaining walls, the bases of stone, the upper parts of brick, having a considerable slope on the exterior, but perpendicular within, were first raised, and the interval afterwards filled up with earth. The summit between the parapets is levelled, floored with tiles, and access to it afforded by inclined planes enclosed within the thickness of the walls. This is the plan according to which the great national rampart is erected; this is also the mode in which our feudal castles of old were built, except that rubble-stone, instead of earth, was thrown between the retaining walls, and mortar poured in amongst them to form a lasting concrete. The south wall is pierced by three gates of entrance, the others, by two each; whence the origin of the second appellation, "the City of Nine Gates;" a name for which history supplies parallels in Heptapolis and Hecatompolis,; and the central entrance on the south side opens into the imperial or Tartar city. A moat, filled with water, encircled the whole city at an early period, but the increase of the suburbs rendering this defence simply a separation between the inhabitants, the authorities permitted its waters to evaporate. The walls, on which twelve horsemen may ride abreast, are finished with parapets, deeply crenated, but without regular embrasures, which do not indeed appear to have been required, since the Tartar's rights rest on his bow.

* So called to distinguish it from Nanking, the *Southern Court;* it is also designated "the City of the Nine Gates."

For more complete security and defence, the walls are doubled at each principal gate, or, more correctly speaking, in front of each entrance is an esplanade enclosed by a semicircular curtain, and used as a "place of arms." The entrance to the esplanade is not immediately in front of the inner gate, but lateral, a plan adopted in European fortresses; and the battlements above are unprotected by any implements of war. Above and behind these great bastions rise pavilion-roofed watch-towers, of nine stories each, and pierced with port-holes; these, however, are not available in cases of sudden emergency, for the forms which they present are unreal, the cannon shown in each aperture being only painted, sham, or quaker guns, such as frequently ornament the sides of vessels in our merchant-service. Besides these vain port-holes of the many-storied towers, their walls are pierced by numerous loop-holes for the discharge of arrows, and a similar policy is adopted on the mural ramparts, where the embrasures are unoccupied by cannon, but openings for archery are formed in the merlons. At equal intervals, some sixty yards, the distance at which a Tartar's bow proves fatal, stand flanking-towers, projecting from the curtain-wall about forty feet. These are similar in design, and equal in height, to the great structures that command the gates.

Notwithstanding the vast area enclosed by its walls, Peking does not probably contain a population equal to that of London: it certainly does not exceed two millions. A large portion of the enceinte is devoted to the accommodation of the imperial household; public buildings, of mean elevation but spacious ground-plan, cover a large additional space, while numerous public vegetable-gardens, and large sheets of water, still farther detract from the site on which the city is said to stand. Two principal streets, a hundred feet in width, and four miles in length, connect the northern and southern gates, and two of corresponding breadth extend from east to west. With the exception of these noble avenues, the streets of Peking, like those of all other Chinese cities, and like those also of the old cities of the European continent, are dark, dismal, narrow passages, where light and health are equally forbidden to enter. If any accession to the lonely character of these alleys were required, the style of national domestic architecture would very amply afford it. With apparent inhospitality, the gentry, who dwell generally in the cross or private streets, turn the backs of their palaces to the highway; a long blank wall, with a gate of entrance, never left open for a moment, forming the continuous line of building on either side. Sufficient commotion, and bustle, and business, however, eternally present themselves in the four grand avenues of the metropolis. At their intersection stand a number of Pai-loo, or triumphal records, raised to remind the public of some great legislator, or hero, or benefactor, whose memory is deserving of lasting respect.

Each of the high streets is lined on either side with shops and warehouses, places of entertainment, specimens of the particular merchandise sold in each establishment being exhibited in front of the houses. Above the low projecting eaves, are seen banners waving from a staff, or boards secured to a tall pillar, inscribed, in letters of gold on grounds of green or vermilion, with the name of the ware, and the established reputation of the

* As in Beaumaris Castle, North Wales

vender. To enhance this record, and attract attention, each motto is generally discovered through the flappings and flauntings of streamers, and flags, and ribbons of the most gaudy colouring, and most profuse employment. The variety of articles offered for sale is naturally infinite, and the singular character of Chinese manufactures gives to European visitors the idea of a fancy-fair, rather than that of an established commercial emporium: the gables, sides, door-posts, and roofs of the houses, are adorned with devices in azure and gold, and the most gay and gairish-looking articles are presented for sale. Amidst the bijouterie that glitters in their stalls, are ready-made coffins; these melancholy mementos of human vanity, are of disproportioned magnitude, and disgustingly adorned with painting and with gold.

But the trade of the Four-ways is not monopolized by the owners of the handsome bazaars that enclose them; itinerant traders, and their moveable workshops, dividing the profits with the wealthier citizens. The continuous hum which rings in the *Tchhanyngan-kiai*, or "street of perpetual repose," so named, most probably by antiphrasis, because there never is repose there, evidences the energies of its industrious occupants, for "so work the honey-bees;" and the recollection of the scene can never be obliterated from the traveller's memory. The whole central causeway is a dense moving mass, composed of operatives in every department of active life—tinkers, cobblers, blacksmiths, barbers, occupy their locomotive shops—booths and tents are erected on the kerb of the footway for the sale of tea, fruit, rice, and vegetables, so that little space remains for passengers, when the accommodation which the specimen-goods before each shop, and the temporary stalls require, is subducted. In the midway are seen, "in most dense array," public officers, with their retinues bearing umbrellas, lanterns, flags, and numerous insignia of rank and station; coffins, attended by mourners clad in white; brides, conveyed in palanquins of glittering decorations—the cries of sorrow that escape from one procession being occasionally drowned by the shouts of exultation and peals of music that ascend from the other. Mixed with these are troops of dromedaries laden with coals from the *Western Mountains*, wheelbarrows and hand-carts, and, an immense concourse literally struggling for liberty to go in pursuit of either their way or their wants. The confused noise arising from the cries of various venders, and wrangling of purchasers, is occasionally exceeded by a strange twang not unlike the jarring tones of a cracked jew's-harp; this successful attraction of notice is merely the barber's signal for custom, which he makes with his tweezers.

There is yet another class of claimants on public patronage plying their respective, although not respectable, callings, with as much zeal, and even more success, than the honest merchant in his warehouse. In this fraternity are included conjurers, jugglers, peddlers, fortune-tellers, quack-doctors, mountebanks, actors, and musicians. The whole tumultuous assemblage not unfrequently receives an onward impulse, which must inevitably occasion inconvenience, if not injury, to many of its members:—whenever a mandarin or great officer of state has occasion to pass along this very public thoroughfare, a company of Tartar cavalry is despatched to clear the way before him; and these remorseless satellites, armed with heavy whips, perform their duty with a fidelity of the most

reprehensible description. The situation of those whose nerves are sensitive, whose strength is unequal to continuous pressure, must be painfully alarming; and so much is an occurrence of this sort dreaded, that Chinese females never venture into the busy throng of the four high streets, nor indeed Tartar women, unless mounted on horseback. As the causeway is not paved, the dust in summer is intolerable, and the mud in winter oppressive; to these annoyances is to be added one affording grave accusation against the civic authorities—the want of drainage, or sewers of any kind. Exclusive of the more serious consideration of health, the nuisance that is experienced by every passenger is disgraceful to Chinese national character; nor can the constant employment of perfumes, scented woods, pastiles, odoriferous tapers, and aromatics of many sorts, as correctives, be accepted in palliation of such defective institutions.

And it is along this crowded, noisy, dusty way, that the citizen of Peking conducts the traveller whom he desires to admire the civilization of his capital; and it was amidst this moving mob of mountebanks that the authorities thought proper to lead our most memorable embassy at the court of Peking, to the great western gate, through which also lies the principal route to the imperial palace of Yuen-min-yuen.

THE GROTTO OF CAMOENS, MACAO.

"He was in sooth a genuine bard;
His was no faint, fictitious flame.
Like his, my love, be thy reward,
But not thy hapless fate the same."

BYRON—*Stanzas, with the Poems of Camöens.*

AMONGST the many interesting memorials in the vicinity of Macao, is the cave or grotto of Camöens, the most celebrated poet of the Portuguese. It is a rudely-constructed temple, standing on the brink of a precipice, and commanding a most glorious prospect over the peninsula, and the sea that embraces it, and the mountains that rise rapidly on the opposite side of the roadstead. Visitors are led to the pleasure-grounds of a private seat, "the Casa," with no inconsiderable degree of vanity, and thence to the little pavilion on the rock, where a bust of the poet is preserved. Should they, by any accident of education or defect of memory, be unacquainted at the moment with the chief labours of the poet, they are exultingly informed that "here Camöens wrote the greater portion of his Lusiad."*

Louis de Camöens is an illustration of those great men whose merit was first apparent in after-times, while their own age abandoned them to want; one of those whose

* Lord Clarendon wrote much of his History in an alcove in the grounds of York House at Twickenham.

The Grotto of Camoens. Macao

tomb was honoured with the laurel-wreath that should have adorned his temples. The son of a ship-captain, and born at Lisbon about the year 1524, he was placed at the college of Coimbra; from which he returned, after passing the required time, to his native city. Here he fell passionately in love with a lady of the palace, Catherine d'Attayde, and was banished to Santarem, as the result of a dispute in which his luckless attachment had involved him. Strong passions are frequently found united with eminent talents; and the ardent lover of Lisbon, was now the delightful poet of Santarem. It was here that he poured forth his spirit of poetry, that he bewailed the pangs of broken hopes, in numbers which are compared to the lyrics of Dante, Petrarch, Ariosto, and Tasso; and, inspired with the most noble sense of patriotism, that he attuned his harp to lays more mournful—the wrongs of his country. Despair preying on a mind so sensitive, he now became a soldier, and serving in the expedition which the Portuguese sent against Morocco, he composed poetry in the midst of battles. Danger kindled genius—genius animated courage. An arrow having deprived him of his right eye at the siege of Ceuta, he hoped that his wounds would receive a recompense which was denied to his talents; but in this expectation also he was deceived, owing solely to the machinations of envy. Filled with indignation at this studied neglect, he embarked for India in the year 1553, and landed at Goa, near to the spot where his father perished by shipwreck only three years after. At first he was incited to deeds of glory by the example of his countrymen in India, and exercised his powerful imagination in celebrating their praise in a lengthened epic poem. The vivacity of the poet and the patriot's mind, however, is not without difficulty restrained by that moderation which a state of dependence exacts; and Camöens, disgusted with many acts of cruelty and perfidy in the government of India, wrote a satire upon the authors, which caused his banishment to the settlement of Macao. His appointment of judge at this place was but an honourable name for exile; and here he had, during several years, no other society than that of nature, which poured around him in abundance all the charms of the East.

Leisure was found at length for the imbodiment of his great conceptions, and, selecting Vasco de Gama's Indian expedition as the subject, Camöens devoted the palmy years of his life to the composition of the "Lusiad." The most celebrated passages in this immortal performance, are the episodes of Inez de Castro, and the appearance of Adamastre, who, by means of his power over the storms, endeavours to stop Gama when he is about to double the Cape of Good Hope. The poet is hardly responsible for the mixture of Christianity with mythological fable of which he has been guilty, for such was the prevailing taste of the times. To this taste also is to be attributed that imitation of the works of classical antiquity, which is employed in conjunction with the splendour of poetic description, so bright, so completely original, as to cause regret that fashion should have moulded the features of his genius in any respect. The versification of the Lusiad is so charming and harmonious, that not only the minds of the cultivated, but of the common people, in Portugal, are enraptured by its magic, and learn by heart, and sin favourite stanzas from it. Genuine patriotism pervades every line of this great poem, and the national glory of the Portuguese is emblazoned in every form, in all the colours which

invention was capable of lending. It is for these reasons that the poetry of Camöens must ever be read with enthusiasm by his own countrymen, and remembered with all the tenacity of which memory is capable.

And now, when youth had shed its bloom, and even the vigour of manhood was beginning to decay, for the first time envy suspended its malignant operation, and the poet and patriot, of whom Portugal was yet to boast, was recalled from

> "His root-built cave, by far-extended rocks
> Around embosomed, where they soothed his soul."

Sailing for Europe, the destiny of Camöens followed him, and at the mouth of the river Mechon, in Cochin-China, he suffered shipwreck, saving himself from his brave father's fate, by swimming to the shore. The only treasure which he reserved from the wreck was the MS. of his poem; this he held above his head with one hand, buffeting the billows with the other, as Julius Cæsar did, when he swam with his inestimable Commentaries from Alexandria to his galley that was lying in the harbour. Reaching Goa after this narrow escape from a watery grave, new griefs awaited him: and here he encountered renewed persecutions, being imprisoned for debt, and only released on the responsibility of his friends, who felt for the agonies he had endured by an exile so lengthened and unmerited. At the moment when he experienced the refreshment of liberty, he was encouraged by the patronage of royalty; the youthful monarch, Sebastian, manifesting an admiration of his poems, and taking an interest in the poet. An expedition against the Moors in Africa being about to sail, the king, who conducted it in person, desired the Lusiad to be dedicated to himself; and, feeling more sensibly than others had done, the genius and adventurous spirit of the writer, carried him along with him to the field of glory. Sebastian indeed attained his object, falling gloriously in the battle before the city of Alcaçar, in 1578; but Camöens, in losing his prince, lost every thing: for, with his death, the royal family, and the real independence of Portugal, were extinct. Returning to his native country, friendless, impoverished, envied, he saw that every source of supply was dried up, every avenue of succour closed, every ray of hope extinguished—and for ever. A prey to poverty and suffering, a slave alone remained faithful to him in his misfortunes; and this humble friend actually supported his master by alms which he begged in the public streets. In this situation he yet wrote lyric poems, some of which contain the most moving complaints of the neglect of literary worth, and the ingratitude of mankind to public benefactors. Unwilling to survive his royal patron, and his Indian slave being no longer able to provide for him the necessaries of existence, or relieve his infirmities, he obtained admission into the chief hospital of Lisbon; and there, this great ornament of his country—this honour of Portuguese and of European literature—miserably expired in the sixty-second year of his age; just one year after the last Sebastian had passed away from the world. Fifteen years afterwards, a splendid monument was erected to his memory; and his works have since been translated into every European language.

The Cathedral of Shih-Tan

Drawn by Thomas Allom

Engraved by J. Cousen

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THE CATARACT OF SHIH-TAN.

PROVINCE OF KIANG-NAN.

He glorieth in his might alone,
A strong existence hurrying on
In conscious joy of power and speed,
And with the great sun doth he play
At rainbows with his living spray. RHAIADR DÛ

THE western parts of Kiang-nan, bordering upon the inland province of Hou-quang, are mountainous, arid, and sterile. Fruitful in rivers, their waters are with difficulty approached, not only from the ruggedness of their rocky beds, but the great depths also to which these have been worn by the eternal action of the falling volume. Granite is the predominating rock in the most elevated places, but a species of slate-stone, hard, and of an irregular fracture, forms the channels of the mountain-torrents, assuming, in every instance, forms the most bold and picturesque. At an elevation of some 1,500 feet above the level of the sea, the Tay-ho, a chief tributary of the lower Yang-tse-keang, receiving the drainage of many hundreds of square miles, in a country whose climate is particularly humid, its whole accumulation falls over the brow of Shih-tan into a spacious basin of slate-rock, presenting, in the rainy season, an object of beauty, majesty, and interest. Superstition, the companion and the badge of ignorance, has appropriated these sublime localities to the occupation of sorcerers, witches, magicians, evil demons, or, at all events, to beings supposed to be possessed of supernatural powers, which they exhibit by the use of spells, cabalistic terms, charms, characters, images, amulets, ligatures, philters, and incantations.

At the foot of the mountain-pass, which is much frequented by travellers between the two adjacent provinces, a toll-house is erected, where each borderer is required to drop his contribution to the spirit of the hills and the torrents, the principal produce of which is believed to be the performance of certain propitiatory rites, by the resident bonzes, for his safe passage, especially by the seven cataracts of Shih-tan. As the ascent is aided by stairs cut in the compact schistus, a firm step is all that is required to accomplish the journey; but, where real dangers are absent, credulity supplies those that are imaginary. In the cooler seasons, numbers of borderers cross these hills, and brave the terrors of these haunted glens; while they carry, suspended from their shoulders, various articles of produce and barter, from their respective homes. More wealthy persons are conveyed in a litter, or a comfortable sedan-chair, to the highest pinnacles and up the steepest ascents, whether for the purposes of business, or from superstitious motives.

In this picturesque locality, and amidst the shattered crags that hang over the seven cataracts, grows the Tong-choo, and also a species of Rhus, from the seeds of which an oil is expressed, used in the composition of a valuable varnish. Here also the tea-plant grows wild; and pines, both dwarf and lofty, adorn the cliffs on every side. The transfer of rice, the preparation of oil, or of varnish, the felling of pine-timber, constitute so many sources of occupation to the mountaineers; but they have another origin of trade, little less profitable, in the existence of a charmed grotto immediately above the greatest of the cascades. Ta-Vang, a Chinese saint of royal birth, commiserating the lot of lunatics, devoted himself to the service of Fo, on condition that that most absurdly-conceived power would promise to spare men's intellects in future. Retiring to the seven falls, sometimes called the seven cups of Shih-tan, he there passed his declining years in solitude and supplication. His grotto or couch, in the dark grey rock, is now visited by pilgrims, and numbers of lunatics, brought hither by their relatives, are laid on Ta-Vang's bed, which they believe to be instrumental in restoring the phrenzied to their senses. The deliberate reader may doubt, perhaps, whether the afflicted patient or his credulous attendant be the more insane; but, whichever way he decides, let him not ascribe to the ignorant Chinaman alone all such absurd practices. In a closet at the church of Poictiers, in France, the bed of St. Hilary is preserved, and here lunatics are constantly laid to sleep, in the expectation that its miraculous efficacy will restore them to perfect sanity.

GARDENS OF THE IMPERIAL PALACE, PEKING.

Fatigued with form's oppressive laws,
When Taou-Kwang avoids the great,
When cloy'd with merited applause,
He seeks the rural calm retreat:
Does he not praise each mossy cell,
And feel the truth these numbers tell.

RURAL ELEGANCE.

THERE are two distinct cities within the walls of Peking, one occupied by Chinese, the other by Tartars exclusively. In the latter of these are the chief public offices, several sacred institutes, colleges, halls, and, lastly, in the very centre of this labyrinth, the imperial palace and gardens. Three spacious gates pierce the imperial wall, opening communication with the external or Chinese city, which is also fenced and fortified; and an inner enclosure, called "the prohibited wall," surrounds an area of about two square miles, devoted entirely to the imperial household, and only entered by his majesty's retinue or his visitors. The mural defences of the palace are built of bright red varnished bricks, covered with shining yellow tiles, whence they are also styled "The Yellow Wall," and are upwards of twenty feet in height.

Gardens of the Imperial Palace Peking

The inner surface of the enclosure is varied by the construction of artificial mountains, the excavation of lakes with little islands floating on their tranquil bosoms, and running rivulets, interrupted occasionally by picturesque cataracts; summer-houses and pavilions adorn the margin of the waters, and impart an interest to the numerous islands; and the grouping of fanciful edifices, with clusters of trees, and masses of rock-work, necessarily produce a most agreeable illusion with respect to both distance and magnitude. One great reservoir, or lake, supplies the minor basins within the gardens, and its surface is constantly animated by the arrival and departure of pleasure-junks and barges belonging to the attendants and retainers of the palace.

Pleasure appears to reign supremely in these fairy lands, and, were judgment to be given by the eye alone, that siren would be successful. But inquiry will soon correct the hasty conclusion, by discovering the melancholy admixture of sorrow that is infused into all human histories. The double walls, that prohibit surprise, are not unnecessary, nor has the imperial throne been always "a bed of roses." There is a perilous uncertainty attendant upon making rice the national food; and so frequently is this consequence experienced, that the emperor's palace would not be safe from the violence of the hungry, in those days of famine that periodically visit his dominions. The markets of Peking are frequently plundered in the most daring manner, and all the courage of the emperor's tiger-hearted myrmidons is requisite to protect the Tartarian city from assault. Nor are these the only dangers to which the imperial person is exposed. Though the succession to the throne depends on the arbitrary nomination of the reigning prince, this arrangement does not always prevent usurpations. An instance of this occurred in the succession of Yoong-ching to his father Kang-he. The son nominated by the dying emperor was his fourth, but that prince being in Tartary at the period of the emperor's somewhat sudden demise, Yoong-ching, who was a privileged wâng, entered the palace, and seized the billet of his brother's nomination. Before the number four, which he there found, he boldly set down the sign of ten, and in that way made it appear that he, the fourteenth son, was the prince actually nominated. Seizing the sceptre, he ordered his brother to be arrested and imprisoned, in a building which is yet standing, about four miles north of Peking, and there he detained him till death closed his melancholy story,

In the year 1813, and on the 18th of October, a formidable body of conspirators attacked the palace, during the emperor's absence at the thermal springs of Je-ho, but being gallantly resisted by the present emperor, second son of the reigning monarch, the revolt was crushed without further injury; and it is to this act of bravery, most probably, Taou-kwang's nomination to the throne of his royal parent is to be attributed. On the summit of the loftiest eminence in the accompanying illustration, stands a monument of singular structure, but of still more singular history; it was the last scene of the existence of that race of emperors who had beautified the whole of these enchanting grounds, and raised so many gorgeous buildings amidst their scenery. A man whom fortune seemed to favour, as if destined to become the head of a new dynasty in China, availed himself of the weakness and the luxury of the court; and of that indolence which, more

than even luxury, had brought the former dynasties to ruin; with an army of Chinese, first collected under the hope of bringing about better times, and kept together afterwards by the tempting bait of plunder, he marched to the gates of Peking. The ill-fated monarch, too slightly supported, and possessed of too little energy to repel, but with sentiments too elevated to endure submission to an enemy who had been his subject, yet determined to save his offspring from the danger of dishonour, stabbed his only daughter, and then terminated his own life with a fatal noose. Here were two iniquitous murders committed, by a man, who had not the bravery to die in battle, nor the moral courage to survive adversity.

CAP-VENDER'S SHOP, CANTON.

Your bonnet to it's right use,—
Tis for the head.

HAMLET.

A CAP-VENDER'S establishment is not unfrequently a scene of gossiping,—a fashionable lounge, a rendezvous of those whose badge is idleness. Open in front, it is decorated with lanterns, and emblems of trade, and inscriptions, the latter setting forth the integrity of the long line of occupants, the quality of goods exclusively issued from that store, the reasonable charges uniformly made, and the total impossibility of trusting to the honour of humanity under certain circumstances. All these sentiments are expressed in characters of gold, on tablets suspended at the side of the open easement. A little railing, partly for protection, but chiefly for ornament and architectural finish, runs along the external edge of the counter, and within it are stands supporting specimen or pattern caps, a practice adopted with ingenuity and taste by the hat and bonnet venders in London and in Paris. Entrance to the shop is often interrupted by a begging bonzee, in a humiliating posture, endeavouring to attract attention by the gentle humming of a familiar hymn, accompanied with the more annoying tap of a small plectrum upon a piece of hollowed wood, in shape resembling a pear.

As the illustration represents a well-known and respectable store in Canton, the style of decoration, attendance, and fitting-up, may be taken as a sample of its class. The goods manufactured and sold here are intended for the wealthy part of the community only, of whom the cap appears to be a special prerogative. Neither Greeks nor Romans wore any covering on the head in the heroic ages of their histories; hence all ancient statues appear either bareheaded, or sometimes with a victor's wreath: it was at later periods that caps of various kinds, and military helmets, were introduced. It seems tolerably certain, that the Chinese, not many centuries back, went with the head unprotected against either sun or rain, employing, occasionally, the skirt of the robes as a substitute. Indeed, their antique *chevelure* afforded them most ample protection against the

Cup-venders Shop, Canton

Drawn by T. Allom.

Engraved by H. Adlard

Close of the Attack on Chapoo.—the Suburbs on fire.

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inclemency of the season, and to an economic people possessed an additional recommendation. The preservation of this most useful gift of nature became the subject of a sanguinary civil war, in which Tartar tactics triumphed, and Tartar tyranny used its triumph so ignobly, that the conquered were compelled to shave the head in future, reserving only one lengthened lock, depending from the crown,—the badge of their subjection.

Should the season prove intensely sultry, the tapering queue alone adorns the aristocrat's head; in less warm weather a skull-cap of padded silk is worn; and in still colder, a cap made of the thinnest rattan, slightly woven, having the edge turned up all round. These different descriptions are adapted to summer and winter, to home and out-of-door use. The summer cap most generally worn is a hollow upright cone of bamboo filaments, the apex of which is terminated by a red, blue, white, or gilded ball, or by an opaque button, according to the rank of the wearer. A large lock of red hair, taken from the abdomen of the water-ox, flows from the insertion of the button into the apex; and sometimes a beautiful agate, a lapis lazuli, or gem called yû, sparkles in the frontal border. In winter, the cone is exchanged for a covering of more solid manufacture and more appropriate shape. It is the cap with the turned-up edge. The rattan is more firmly woven in this than in the summer caps, but the ornaments, the button of distinction, and the tuft of hair, are the same as before. At this season, too, especially in the northern provinces, the skull-cap is adopted much within doors, and the bamboo pileum without. Almost all the social habits of this ancient people are regulated by imperial decrees, issued arbitrarily at various epochs, and amongst them are rules for the proper, rational, and becoming decoration of the person. These laws enjoin the exchange of the summer for the winter head-dress, and *vice versâ;* and a broad hint is given to society by the example of the chief mandarin, or magistrate, of every district, as well as by an announcement in the imperial gazette, that the period has arrived when this part of the national costume *must* undergo the legal change.

CLOSE OF THE ATTACK ON CHAPOO.

"Hark the fierce music on the wind, the atabal, the gong,
The stern avenger is at hand,—he has not tarried long."

Chapoo, on the Gulf of Hang-chow, owes all its commercial importance to the exclusive trade which it enjoys with Japan, monopolized by six imperial junks. The harbour is situated at the northern boundary of Chekeang province, and, as the sea is rapidly receding all along that coast, not only is approach dangerous to mariners, but the trade, most probably, will soon be transferred to Shang-hai, one of the free-ports of the empire. With the exception of the picturesque hills that rise immediately over the city and suburbs of Chapoo, the surface, for many miles in every direction, is low, flat,

and intersected by canals, some of which extend to the great city of Hangchow Although the rise of tide at Shang-hai, only three days' sail, is not more than eight feet yet at Chapoo it exceeds four-and-twenty, so that, at high-water, the harbour may be entered by vessels of large burden.

The city is spacious, walled, with suburbs equal in extent to the *enceinte* itself. The immediate vicinity is highly cultivated, thickly peopled, adorned with mandarins' villas, pagodas, temples, pailoos, and halls of ancestors. The scenery amidst the adjacent hills has long received the unlimited admiration of travellers, and not unfrequently the emperor himself condescends to visit this garden of his wide dominions, this pride of China, and pass some months at a time in the enjoyment of its beauties. Residence here, however, is not either safe or desirable at all seasons, ophthalmia prevailing to a great extent, whenever there occurs a continuance of dry and sultry weather.

It was on the 17th of May, in the year 1842, that a British fleet, under the command of Vice-Admiral Sir William Parker, arrived before the city of Chapoo; and, on the following morning, Sir Hugh Gough succeeded in landing a force of 1,300 men on a sandy beach, two miles east of the city, without the least opposition from the Chinese. With childish precaution, the enemy had assembled their entire force, 8,000 men, within the city, relying mainly on the strength of their fortifications, leaving the range of heights, a natural battery, and one that commanded their streets and the bay where the British lay, wholly unoccupied. While the British forces were ascending and forming on the hills, the ships of war opened upon the fortifications on shore, which were immediately silenced, and a brigade of 700 seamen landing, under cover of a heavy fire from the ships, drove the Chinese from their guns towards the city. Sir Hugh Gough was now in possession of the heights, from which the whole Chinese army was descried, defiling regularly through the streets, in full retreat. Their movements appeared to receive occasional acceleration from the fall of shells and grape amongst them, according as the howitzers and field-pieces came nearer and nearer; at length, Colonel Schoedde's escalading party getting completely over the wall, the rapid volleys of his musketry completed the confusion and route.

Three hundred Mantchou Tartars, feeling the degradation their arms sustained by the desertion of so large a force, took possession of a strong building in the middle of the city, resolved to hold it against every opposition. This little devoted band had wholly escaped the notice of the pursuing army, nor was their resolute conduct understood until they became the aggressors, by discharging a smart volley upon the rear of the Irish brigade. Some twenty of this corps turned to revenge the injury, but they were soon obliged to retire, several of their number being instantly shot down. A second party, however, soon succeeded, and boldly advancing to the entrance, received the murderous fire of the Tartars, by which Colonel Tomlinson and several of his men fell mortally wounded. British gallantry seemed to rise in proportion as danger increased, and the death of their brave companions, the undaunted courage of the enemy, only nerved the arms and steeled the swords of Colonel Mountain and his brave party. Assaulting this "Hougoumont" of the day with all their national heroism, they were yet

An Itinerant Barber

Ein herumreisender Barbier

unable to propitiate the fortune of war, and after the Colonel and his two lieutenants had been severely wounded, the position was again abandoned. What manly daring could effect had now been accomplished by these brave Tartar soldiers, as well as by their equally gallant enemies; but military skill, scientific advantages, and superior discipline, being at length called in, their fate was sealed. Colonel Knowles now came up with the shells and rockets, and in a few minutes the little fortress was in flames, its luckless defenders were all either shot or bayoneted, with the exception of about twenty, who were spared to grace the triumph of British military prowess.

A sort of wild despair took possession of the whole population of Chapoo, upon the sudden discovery of our infinite superiority in the art of war. The men, including 6,500 regular troops and 1,700 Tartars, abandoned the city; the women, ignorant of the English character, and equally horror-struck at the flight of their cowardly husbands, having destroyed their children, committed self-immolation, and numbers were found suspended from the ceilings of their once happy homes. Had our operations been a little more rapid, it is possible that many of those miserable events might have been prevented, for if the citizens had but stayed to witness the generosity with which our brave army exercised their power, indignation would thenceforth have pointed at the real authors of these miseries—the calumniators of British national character. Amongst the spoils of Chapoo were ninety pieces of ordnance, jingalls, matchlocks, bows, and gunpowder. The loss on the part of the Chinese was estimated at 1,500 men, on ours it is known not to have exceeded nine men killed, and fifty wounded.

AN ITINERANT BARBER.

"I' the long queue and tonsure bald we trace
The Tartar triumph—the Chinese disgrace."

CONQUEST OF CATHAY.

THE ancient Chinese wore the hair long, a practice the aborigines of most countries are observed to follow, and only discontinued it upon compulsion. While they were permitted by their Tartar conquerors to retain their religion and laws, they were obliged, as a badge of servitude, to shave the head, with the exception of a single tuft upon the crown, that renders baldness visible. Time has softened the sentiments of sorrow that accompanied this humiliating mandate, and the adoption of the custom by all classes in the empire has at length obliterated the painful recollection of its origin. And now, the universality of the habit has created a necessity for a very numerous corps of barbers, who are all itinerant, and placed under very strict surveillance, a severe penalty being attached to practising the art without a regular license from the magistrates.

Not only the head but the whole of the face is to be passed under the razor, so that no Chinaman can perform this indispensable ceremony for himself,—hence an additional necessity for an enlarged number of professional operators. In Canton, alone, upwards of 7,000 barbers are constantly perambulating the public streets, indicating their *locus* and their leisure by twanging a pair of long iron tweezers. Across the barber's shoulders lies a long bamboo lath, from one extremity of which is suspended a small chest of drawers, containing razors, brushes, and shampooing instruments, made of white copper. This piece of furniture serves as a seat for customers, and its counterpoise, which is hung from the other end of the shoulder-lath, consists of a water-vessel, basin, and charcoal-furnace, enclosed in a case. No beards being allowed to grow, no moustache permitted to remain before the age of forty, nor a single hair suffered to wander over any part of the face, the attendance of a barber is lastingly requisite, and considerable dexterity indispensable; and the adroitness which they display in shaving the head, eradicating straggling hairs, and giving a clean and spruce *ensemble*, is almost an object of curiosity. A Chinese razor is clumsy in appearance, but convenient in operation, and whenever the edge fails, it is restored by friction on an iron plate.

But, shaving is a less scientific part of a barber's vocation than shampooing, a custom practised in many eastern countries; and the instruments provided for this extraordinary mode of quickening the circulation of the blood, are not only numerous but delicately formed. The candidate being seated on a large chair, the operator beats rapidly with both hands upon all parts of his body. The arms and legs are next stretched, and with sudden jerks that give the idea of dislocation. Sometimes the patient is pulled by one arm, his head being pushed in the opposite direction, the finger joints cracked, and the quick beating repeated, the operator at intervals philipping with his fingers. Instruments are now employed; the application of a brush, resembling the globular flower of the acacia, succeeds to that of the ear-spoon, a thin slip of horn, and lastly come the tweezers and the syringe. Nor does the extreme delicacy of the eye save it from the invasion of these professors of luxury. Several small instruments are applied to this tender organ, without injury, probably with advantage. The eye-pencil consists of a pellet of coral attached to a slip of horn; this is thrust under the eyelids, and turned about with rapidity, producing, of course, a copious flood of tears. Shampooing, the ceremony of which lasts half an hour, and for which a penny is the usual compensation, is closed by paring the nails of both toes and fingers. The Tartar proclamation prohibiting the wearing of long hair, is never extended to the house of mourning; and when a family is visited by the king of terrors, their feelings are so far respected, that they may violate this despotic edict, and allow their locks to grow.

Scene in the Suburbs of Tong hae

SCENE IN THE SUBURBS OF TING-HAE.

"Here may be seen, in bloodless pomp array'd,
The pasteboard triumph and the cavalcade:
By sports like these are all their cares beguil'd
The sports of children satisfy the child."

GOLDSMITH.

No regular day of rest and thanksgiving being appointed by Chinese lawgivers, the people are more liable to transgress the limits of propriety in seizing on occasions for mirth and festivity. And it is from this cause especially, that they are found to convert very many of life's usual occurrences, into pretexts for merry-meetings; but no rejoicing can be complete, unaccompanied by a systematic procession, in which each person is assigned an active part; jokes, in China, having no point unless they are practical. Ting-hae, a populous, ancient, and commercial city, abounds in characters ever ready to participate in some feat of activity, some public display, or some pseudo-religious ceremony; and the scenery of the locality, abounding in hill and dale, wood and water, wild and cultivated districts, traces of early occupation, monuments of illustrious persons, and lofty temples to the idols of the land, gives to each festal pomp a character eminently dramatic. At the great pailoo, in the suburbs of Ting-hae, where a flat bridge spans a creek margined with sedge, and rushes, and flags, the landscape is peculiarly pleasing, and the spot is chosen as a theatre of mirth by parties from the city. An endless variety of festivals and processions gives occasion for numerous visits to these romantic passes, and the joyous dispositions of the Chinese render such pageants in the highest degree extravagant. Like the populace of ancient Athens, Rome, and Egypt, they connect the pretexts of their chiefest processions with notions of religion, or philosophy; but, when these are tolerably exhausted, innumerable others, of a confessedly profane description, are employed. Considering that all delights consist in material intercourse, the Chinaman concludes that his gods require offerings of food, displays of mirth, sounds of music, and everything that ministers to the pleasure of the senses; and under this belief it is that he suspends images across the street, decorates his house-front with lanterns, makes offerings of incense and fruits, and strikes his head with painful violence against the temple-floor.

Performers in a festivity are generally assembled in a booth or temporary erection; where viands of various kind, fruit, pastry, and other delicacies, are spread in profusion, while prayers are offered, bells sounded, and flutes blown, with a determination that measures the zeal of the performer. The gods frequently manifesting indifference to the banquet, the votaries proceed to divide the dainties, some demolishing their portions, while others cast theirs amongst the noisy and mirth-loving crowd. Sanctity would appear to form no share in the ceremony: merriment, pleasantry, fun, in its

fullest sense, being the end and aim of every one's exertions. A bonfire of paper, or of other easily-ignited matter, lighted without the building, is the signal for clearing the temple, and for forming into a procession in which each has some particular duty allotted to him. An advance-company furnished with gongs precede every show of this description, and make the very welkin ring with redoubled blows of their muffled *plectra*. Next come the bannermen, bearing flags adorned with religious, military, or appropriate devices, followed by a multitude of flute-players and drummers: the principal part of the sport consisting in noise. Some treasure, some ark, some palpable object, must necessarily be carried in procession, to which, as to the chief character in a royal cortège, particular respect is paid, and each in turn is ambitious of succeeding to its support and carriage. Whatever be the character or object of such demonstrations, their arrangements undeviatingly resemble each other. Burnt-offerings—presents to be submitted in a hall of ancestors—a bride going to her new home—a corpse proceeding to its last one,—are each in turn the burdens of procession-men; and the feelings experienced upon those occasions are so much alike, that spectators are unable to conjecture their precise objects from the demeanour of the attendants.

An English gentleman rose one morning in Macao, at an early hour, to bid farewell to an old friend who had resided in China for many years. On his way he encountered a procession, preceded by a band of music. It occurred to him that it was a wedding, and that by pushing aside the curtain of the sedan, he might get a sight of the bride. But as soon as he raised the silk, he discovered that it was his old friend, whom the Chinese were thus honouring at his departure from their land for ever.

OPIUM-SMOKERS.

Ah! then, methought, my unseal'd eyes
With wonderment and sweet surprise,
First op'd upon a scene so fair,
That *ecstasy* alone could share.

J. S. H.

The rapidity with which the crime of opium-smoking has spread over the empire, may be collected from the statement, that in 1821 only four thousand chests were in use, while upwards of twenty thousand were required, to satisfy the appetite for this narcotic drug, in the year 1832. Its deleterious and debasing effects were early known to the imperial government, and every means that benevolence could suggest, duly exercised to prevent its importation. Upwards of forty years ago, the governor of Canton threatened, supplicated, the rejection of this dangerous import; and finding moral sentiments ineffectual, artfully pointed at the monetary consideration: "Thus it is," says his proclamation, "that foreigners, by means of a vile and poisonous substance, *derive from this empire the most solid profits and advantages;* but that our

Chinese Opium Smokers

countrymen should blindly pursue this destructive and ensnaring vice, even till death is the consequence, without being undeceived, is indeed a fact odious and deplorable in the highest degree." Yet this very governor was himself a notorious opium-smoker.

Increase of duty, threats of punishment, and obviously ruinous effects upon the human frame, were still unable to resist the passion, the mania for opium, that in a few years absorbed the whole people of China: and to such an extent had the contraband and illegitimate trade in this noxious drug proceeded, that when war was recently declared against England by the Celestial Empire, the imports of opium exceeded the exports of tea by three millions of dollars' value annually, which balance of trade in our favour was paid in silver.

The public censor, whose power had proved so disproportionate to the magnitude of the offence, now declared that the buyer and seller of opium should be punished with one hundred blows, and be pilloried for two months; and whoever should refuse to declare the name of the vendor was judged an accomplice, and sentenced to a hundred blows, and three years' exile. The severity of these regulations defeated their object; for, henceforth, few could be found so heartless as to expose his neighbour to the cangue, the bastinado, and banishment, for the sale of a few pounds of opium. This result is much to be deplored; for now the spendthrift, gambler, drunkard, and votary of vice in all her deformed aspects, drop into the opium-smokers, and make that detestable drug chiefly chargeable with all the crime and guilt of the Chinese. Opium may, in particular instances, inflict only one additional spot on a reputation deeply stained; but in how many has not the fascination lured victims to the sin, who might otherwise have escaped the ruin!

It will probably be a melancholy satisfaction to Christian England to be assured, by competent and credible authorities, that the accompanying illustration does not exaggerate the deplorable spectacle exhibited by the interior of a smoking-house, into which the initiated alone are admitted. Lord Jocelyn, who accompanied a late mission to China, gives the following painful description of a smoking-house at Sincapore.

"One of the objects at this place that I had the curiosity to visit, was the opium-smoker in his *heaven;* and certainly it is a most fearful sight, although, perhaps, not so degrading to the eye as the drunkard from spirits, lowered to the level of the brute and wallowing in his filth. The idiot-smile and death-like stupor of the opium debauchee has something far more awful to the gaze than the bestiality of the latter. Pity, if possible, takes the place of other feelings, as we watch the faded cheek and haggard look of the being abandoned to the power of the drug: whilst disgust is uppermost at the sight of the human creature levelled to the beast by intoxication.

"One of the streets in the centre of the town is wholly devoted to shops for the sale of this poison: and here in the evening may be seen, after the labours of the day are over, crowds of Chinese, who seek these places to satisfy their depraved appetites.

"The rooms where they sit and smoke are surrounded by wooden couches, with places for the head to rest upon, and generally a side-room is devoted to gambling. The pipe is a reed of about an inch in diameter, and the aperture in the bowl for the admission of the opium is not larger than a pin's head. The drug is prepared with

some kind of incense, and a very small portion is sufficient to charge it, one or two whiffs being the utmost that can be inhaled from a single pipe; and the smoke is taken into the lungs, as from the hookah in India. On a beginner, one or two pipes will have an effect, but an old stager will continue smoking for hours. At the head of each couch is placed a small lamp, as fire must be applied to the drug during the process of inhaling; and from the difficulty of filling and properly lighting the pipe, there is generally a person who waits upon the smoker to perform the office. A few days of this fearful luxury, when taken to excess, will impart a pallid and haggard look to the features; and a few months, or even weeks, will change the strong and healthy man into little better than an idiot-skeleton. The pain they suffer when deprived of the drug, after long habit, no language can explain; and it is only to a certain degree under its influence, that their faculties are alive. In the hours devoted to their ruin, these infatuated people may be seen at nine o'clock in the evening in all the different stages. Some entering half-distracted, to feed the craving appetite they had been obliged to subdue during the day; others laughing and talking under the effects of a pipe; while the couches around are filled with their different occupants, who lie languid, with an idiot-smile upon their countenances, too completely under the influence of the drug, to regard passing events, and fast merging to the wished-for consummation. The last scene in this tragic play is generally a room in the rear of the building, a species of *morgue* or dead-house, where lie sheltered those who have passed into the *state of bliss* the opium-smoker madly seeks—an emblem of the long sleep to which he is blindly hurrying."*

It may be asked, can no remedies be discovered for a vice so deplorable, a disease so corroding to the heart of the nation? Yes, let the Chinese abolish despotism, enlarge the liberty of the people—remove prohibitory duties, cultivate foreign commerce—establish philanthropic institutions—and receive the Gospel; then will the distinction between virtue and vice, truth and falsehood, honour and shame, be understood, and the duties of the public censor become less onerous and more valuable.

AMOY, FROM THE OUTER HARBOUR.

"Again their own shore rises on the view
No more polluted with a hostile hue:
No sullen ship lies bristling o'er the foam,
A floating dungeon—all is hope and home."

BYRON.

WHEN Du Halde dwelt amongst the Chinese, Amoy was much valued as a commercial position, and, had the empire enjoyed free institutions, the trade of Eastern China would unquestionably have centered in this picturesque locality. "Amoy is a famous port, hemmed in on one side by the islands, which are high, and shelter it from every

* Six Months with the Chinese Expedition, by Lord Jocelyn, &c.

Amoy, from the Outer Anchorage

wind; it is also so spacious, that it can contain many thousands of vessels; and the sea there is so deep, that the largest ships may come up close to the shore, and ride there in perfect safety. You see there, at all times, a great number of Chinese junks, and about twenty years ago, you might see there many European vessels; now they come hither but seldom, and all the trade was latterly removed to Canton. The emperor keeps six or seven thousand men there in garrison, under the command of a Chinese general. In entering the haven, you double a cape, or rock, which thus divides itself into two, almost as the Mingaret does in the port of Brest. The rock is visible, and rises several feet above the water. Three leagues thence, stands a little island, having a hole through which you see from one side to the other, and called, on this account, "the Boréd Island." Between this port and Formosa, the islands of Pong-hou form a small archipelago, which are occupied by a Chinese garrison, and the mandarin who resides there has a constant eye upon vessels that trade between China and Formosa." When Mr. Gutzlaff visited this "famous port," so many years after, he found its natural features unaltered, and the prejudices of the people, or rather of the government, equally unchanged. The city, however, had outgrown the Jesuit's accurate description, having a circuit of sixteen miles, and containing upwards of 200,000 inhabitants. Numerous temples arose amidst the houses, and pagodas towered over the narrow ways. Wealth has accumulated here in the hands of a few, leaving poverty still to be the lot of many, and the opening of the port to foreign trade will necessarily unfold new avenues of prosperity to the inhabitants of the city and suburbs. Already, a fleet of 200 junks is actively engaged in the Formosa and Japan trade, and the province of Fokien derives its chief revenues from the duties collected in the port of Amoy.

It was to this sheltered, secure, and favourite harbour, that the British merchants directed their principal expeditions for the revival of trade with China; here the Delight ship anchored in 1685, the Hardwicke in 1744, the Lord Amherst in 1832; but all their efforts were frustrated by the jealousy and inhospitality of the Tartar rulers. Besides one large island, Ko-long-soo, that interrupts the winds and waves, and leaves a passage on either side into the retiring bay, several rocky islets grace the approach from sea towards the river; of these, Chea-soo, Sio-ta, and Toa-ta, are fortified. The granite heights that command the channel and the suburbs, are also dignified with military structures on their lofty pinnacles, but, so elevated above sea-level, and so insignificant in capacity and strength, that they are wholly useless as protective positions. These heights are much admired, even by those to whom they are long familiar; and, in the deep ravines that separate them, are seen magnificent temples to Fo, sumptuous private villas, and lofty and many-storied pagodas. When the British took possession of Amoy, and silenced all its batteries, the scenery of these hills excited the curiosity of our brave soldiers and sailors, and, in their wanderings among the crags, they discovered a number of stone jars, coated with a tenacious lute. On opening these vessels, they were found to contain perfect human skeletons, dislocated, each bone carefully packed, and numbered or marked with red paint. The discoverers have not guaranteed any solution of this singular problem,—nor does any probable one present itself, even after reflection.

A MARRIAGE PROCESSION

AT THE BLUE-CLOUD CREEK.

" So softly shines the beauteous bride
By love and conscious virtue led,
O'er her new mansion to preside,
And placid joys around her head.'

THAT peculiar reserve of the sexes towards each other, common to most Eastern countries, prevails with as much strictness in China in the present century as in the earliest period of recorded history. When the ages of seventeen and fourteen have been respectively reached by the intended parties to a marriage-contract, the father of the suitor originates the matrimonial project, and makes overtures for an union on grounds purely commercial. This infelicitous custom arises from the still more illiberal act of prohibiting all association between the lovers before marriage—a custom which strongly marks the inferiority of Pagan to Christian communities. If the practice be strictly observed, it is a cruel and slavish one; if connived at, it mixes up falsehood in a rite that should be one of the purest amongst men. In the higher, that is, richer classes, duplicity, artifice, and connivance are permitted, and "a match-maker," called usually "a go-between," is indispensable to the formation of every union. Once upon a time, "the man of the moon" was seen in a temple of worship, consulting the marriage-book of fate, by an enamoured suitor, and leaning over a green bag containing the red silken strings for binding the feet of man and wife. Addicted to fatalism like all his countrymen, the lover concluded that the stars should be consulted, and "a go-between" employed for the purpose of so doing, in his contemplated marriage. And this ceremony is religiously observed, and match-makers are so engaged professionally. To them belongs the duty of carrying those fond and secret communications, which young hearts burn to interchange; and it is their peculiar province to have the omens consulted—the flight of birds observed—the sticks of fate thrown—and the stars appealed to. It is to this latter mode of ascertaining the sincere foundation of a mutual affection, that Chaucer alludes, when he makes one of his most interesting heroines say—

" I followed aye my inclination
By virtue of my constellation."

When the stars are propitious, the astrologer is remunerated, and the match-maker is not neglected, especially when she appears at the residence of the young lady, to announce the agreeable tidings, and demand a written promise of marriage from her parents. Upon the signing of the contract, rich gifts are presented by the bridegroom, consisting of gold, silver, silk, sheep, wine and fruits, according to the wealth of the parties. From this moment the lovers may be considered as united; the youth now puts on a scarlet scarf, a joyous emblem, after which his father places formally on his head, first a bonnet of cloth, next a cap of leather, and lastly a mandarin's or nobleman's chaplet.

Chinese Marriage Procession

The lady also changes her costume: she braids her hair as matrons do, fastening it with a pin presented by her lover—her companions now shave her face, and perform other friendly offices for her; after which they sit and weep with her, until the day she bids farewell to her parental home.

On the day appointed by the astrologer, a procession, consisting of a variety of objects, and a vast multitude of performers, hired for the occasion, attends at the residence of the bride, to conduct her home with every demonstration of joy and congratulation: articles of household furniture, chairs of various forms, but all with straight backs, cushions, garments, lanterns, pavilions, and other valuables, are borne by the procession-men. These articles are supposed to be presents from the bridegroom to his bride, but being now a customary display, the whole may be hired from tradesmen whose chief business is to furnish forth all such pageants. Tall frames, resembling the laundress's horse, are borne aloft, from which depend sumptuous female dresses: these are followed by carved chests for containing them, then tables, stands for ornaments, jams and preserves, spirits and wine, fowl in cages, and hogs in penfolds. Geese, from their travelling in flocks together, at a particular season, guided by instinct, have long been considered in China as an emblem of fidelity and conjugal attachment. These animals, therefore, but generally of wood or tin, form a very principal symbol in a marriage procession. Noise being requisite to all entertainments, vociferation is not only tolerated, but invited; and while the bannermen, carrying flags inscribed with mottos, and decorated with the image of the four-footed dragon, exercise their lungs in swelling the joyous chorus, a number of performers on wind instruments and drums, completes the "concordant discord." The sedan-chair of the bride is always a piece of elaborate workmanship, covered with scarlet and gold, and calculated to impress the spectator with the idea that beauty and virtue in the softer sex are indeed much valued in the Chinese empire. Behind the bridal chair, or canopy, servants clad in scarlet liveries attend, followed by a number of sedans, in which the elderly ladies connected with the bridal family are conveyed.

The procession having halted before the gates of the bridegroom, a purifying fire, whose flame points to heaven, is kindled in the entrance of the vestibule, and over it the bride is carried by the matrons who attended her from her home. After the performance of this ceremony, she is conducted into an inner chamber, called the "hall of songs," where she partakes of a repast with her husband, for the first and last time of their lives, and then assists him in worshipping the matrimonial goose: on the table is placed "the wine of the decorated candle," from which the bridegroom having made four bows, drinks three times; and the bride, covering her face with one hand, with the other raising the goblet to her lips as if pledging her husband, completes the "excellent ceremony," the marriage covenant, by tasting the "cup of alliance." The day after the ceremony, the husband and wife attend some place of worship, and visit their parents and relations; the second day, they receive their young friends and former associates: and on the third, the bride goes in state to her former home, where an entertainment is provided for a number of bidden guests.

LANDING-PLACE AT THE YUK-SHAN.

——— Upon those mystic waves of thine
Time finds a symbol, and faith sets a sign.
Thus does Time's flood roll silently away—
Losing the sunshine of its earlier day. THE WATER OF LIFE.

FEW scenes in the whole winding water-way of the Kan-kiang present a more picturesque assemblage of objects than the vicinity of the great bridge of Yuk-shan. Here the granite ridges descend from their majestic elevation to human accessibility, and to human purposes also, leaving rocky ledges everywhere along the river-cliffs, where habitations are erected; and there earth may be deposited, or disintegration take place, sufficient to sustain vegetable life. On one bank a toll or custom-house is established, in front of which waves the imperial flag, one of the most decided badges of despotism in existence. The officer of customs is seated before the door, sheltered from the rays of a burning sun by a bamboo umbrella of considerable diameter, beneath the weight of which his slave is sinking; while the duty of examining each cargo, detecting violators of excise-law, and repairing of pit-pans for the service of his men, is proceeding with alacrity on all sides. Tea, silk, cotton, are conveyed hither in country barges, and with the stream, from the fertile district north of the Melung mountains; but there is a superstitious reverence attached to the bridge of the "Nine Arches," which leads the Chinaman to fear a change of fortune, should he not change his junk when he arrives within view of this ancient monument.

Famous as is the structure that bestrides the flood at Yuk-shan, the roadway is but a few paces in width; the architect having only intended it for those who knew "to ride on a bay trotting-horse over four-inch'd bridges." No idea of terminal or lateral pressure ever entered the calm conception of the engineer; he calculated on the strength of the materials, perpendicularity of the piers, adhesive quality of the cement, and obedience of the emperor's subjects, who would not dare to drive a team of cattle, if they possessed any such useful concentration of animal power, along its narrow causeway.

Fauy-tchoui, a celebrated hero of the days of old, constructed this bridge for the safe passage of his army; but, being a sorcerer and a soldier, he declared it to be unlucky to pass under it, in the same barge that arrived at its arches either from the lake, or from the fountain. Possibly the hero might have distrusted the stability of his structure, and been desirous of keeping off heavily-laden junks. However, some years after, a resolute character in the district, Ouan-tche, who conducted an extensive carrying-trade, determined to make experiment of the fact, but, before he entered the arches, repaired to a neighbouring temple, or hall of ancestors. Here he commenced calling on the shades of departed greatness, and bowing most reverently to the idols and pictures; his trackers at length becoming uneasy at his protracted absence, entered the hall in search of their master, where they beheld him

Landing Place at the Fuh shan

Drawn by T. Allom.

Engraved by J. Tingle

Silk Farms at Hoo Chow

Fabriques de soie à Hoo-Chou

Seiden Pachtgut zu Hoo-Chou

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enacting ko-tows with the utmost diligence, as if he had only then begun. After some delay, they ventured to approach, and signify that he had been perhaps longer engaged in worship than was beneficial, or probably intentional; but in vain—for the spell had bound him, and from that day to that day twelvemonth, Ouan-tche never ceased making ko-tows in the hall of ancestors at the bridge of Yuk-shan. Satisfied of his sin, on being released from enchantment, he acknowledged his fault, and immediately setting to work, built the long line of store-houses on the south bank of the river, which from that period has served as an entrepôt for all goods *in transitu.*

BOSTON
IHS
COLLEGE

SILK FARMS AT HOO-CHOW.

Behold that land so bright and fair:
Whate'er the eye delighteth in is there:
Whate'er the teaming earth, the genial heav'n,
Can give to man, to them is largely given.

The planting, rearing, and care of the mulberry-tree, the culture of the silk-worm, reeling off the product of the chrysalides, dyeing and winding it, in subsequent stages, besides other operations connected with the manufacture of the great staple of China, have been both illustrated and described in other parts of this work. The accompanying view represents the buildings of a wealthy silk-farmer, situate on a tributary to the imperial canal, in the immediate vicinity of Hoo-chow-foo. This agreeable town is the capital of a department, in the fertile province of Che-keang, and the locality is termed by Chinese geographers, "The Silk-Worm District." From the productive, character of the soil, salubrious climate, and ample natural irrigation, the vicinity of Hoo-chow has been long amongst the most favoured places in Che-keang; and, the surpassing beauty of the scenery on the shores of Lake Tai, has drawn hither many wealthy residents. Historians make the first foundations of Hoo-chow co-eval with the Chun-tsew, or spring and autumn of the Chinese historical æra; and they write also, that it was then named Koo-ching, and, under the epoch of the three kingdoms, Woo-hing. The antiquity of this flourishing city, however, is indisputable, as indeed the density of its population, high state of cultivation all around, and unbounded riches of the inhabitants, already sufficiently testify.

Seated at the bridge that spans the afflux of the rivulet with the canal, is the well-known farm of Lou, a family settled here for ages, and the events of whose past years have furnished materials for dramas and novels that are highly popular. The buildings are rather comfortable than costly, affording accommodation to the venerable head of the house, with his sons and daughters-in-law, and grand-children. In some instances, (unhappily rare ones,) favourite daughters are permitted to bring their husbands to the paternal roof, reversing thereby the national custom of

marriage. The raw silk, in hanks, is brought from the reeling sheds, to stores adjoining the homestead, and, when a suffieient aceumulation is made, placed in broad flat-bottomed boats with bamboo canopies, and transported to the eanal; once on that highway of eommerce, its destiny, although in one respeet fixed, is in another uncertain, for, it may be bought by a salesman as a simple speeulation, it may be transferred to a home-manufaeturer, or forwarded to the markets of Hang-tehou and Chusan. Lou is indifferent as to the object for which it is purchased, or the direetion it may take; his life, a mere exhibition of selfishness, being devoted to the aequisition of wealth, for the sole purpose of surrounding his rural palace with all the luxuries that it ean purehase.

It is from this district the silk is obtained for the robes and garments of the impeperial family: the richest mandarins often bespeak the crops of a season from the same locality; and, foreign merehants profess themselves able to distinguish the silk of Hoochow-foo from that produced in other parts of China.

A CHINESE CEMETERY.

The sunlight gilds the walls
Of kingly sepulchres enwrought with brass,
And the long shadow of the cypress falls
Athwart the common grass. MARY HOWITT.

It was the eustom of the East, and in its earliest ages, to detaeh every profane object, or relic, or even sentiment, with the utmost scrupulousness from the saered shrines of their gods. This practice will be found to have prevailed invariably amongst the ancients—those that observed the law, and those that neither observed nor knew it. Mount Nebo witnessed the last moments of Moses' mission upon earth. Where was Aaron laid at rest? Abraham was entombed in the cave of Machpelah; even the holy sepulehre of our Lord was appointed in a garden: nor do idolaters of all classes appear to have been less attentive to this regulation. Whatever may have been the root, origin, or source of the praetice, in all Eastern countries cemeteries are detaehed from places of worship. The Chinese extend the regulation still further, for they strictly prohibit interment within the walls, or suburbs, of any town or eity; properly concluding, that the resting-plaees of the dead should be at a suitable distance from the dwellings of the living. And this example is now beginning to be followed: Parisians have their celebrated *Pere la Chaise;* Londoners, their joint-stoek eemeteries; and in some instanees, aneient tombs have been removed from the choir-wall, to whieh they seemed to have a preseriptive right, and consigned to spots less holy.—Custom, long use of privilege, taeit admission of an indulgenee for a lapse of years, produced in the minds of European Christian communities so strong a prejudiee in favour of interment, not only in churehyards, but within the saered temple-walls, that all attempts to induee its abandonment have proved abortive, until reeent years. The Grand Duke of Tuscany was the first European who endeavoured to establish a publie cemetery, at a convenient

distance from his city of Florence; but the attempt to remove the coffins from the vaults of the different churches, produced an insurrection amongst his subjects.

Chinese pagodas, Mohammedan minarets, and Irish pillar-towers, are independent structures, removed some little distance from the temple, or mosque, or basilic, because their immediate uses were not sacred. In later ages, the tower was placed on the basilic, and became the pedestal of the tapering spire. Cities of the dead, therefore, are in China separated from those of the living, but furnished with buildings and structures, and designs if possible more various and fantastic. A barren district, especially if the site be open and agreeable, is chosen for the demesne of the dead; aud here the graves of the poor are seen in countless assemblages, resembling the barrows so frequently observed in Asia Minor, as well as in many parts of Europe. The rich, however, assert their prerogative of distinction even in the grave, by the eccentricity and pomp of their vast mausoleums. Buildings of stone, or brick, often two or more stories in height, distinguish the mandarin's last earthly tenement. The designs are circular, polygonal, or some other regular mathematical figure, and frequently a mural defence of considerable strength effectually prevents intrusion. The crescent is a favourite shape for an enclosure, and midway between its horns is placed a pillar, or obelisk, or urn, or other sepulchral erection. Paths deeply worn between the many monuments attest the strength of filial piety, the grief of a widowed heart, the immitigable character of maternal sorrow; and along these evidences of a broken spirit may hourly be seen the mourning train, passing to perform the last sad rites of sepulture, or to pour forth unavailing sorrow over a spot that just witnessed a similar scene. When the soil permits, trees of a drooping kind are generally planted amongst the tombs. The weeping-willow, and lignum-vitæ with its pensile branches, are the usual accompaniments of these sad localities, besides the cypress, always beautifully sombre.

It is customary in China to have coffins prepared for the occupancy of particular tenants, from their youth upwards. The Emperor provides his coffin on the day he ascends the throne. Contributions are given to the friends of the poor, to provide handsome coffins; and the humblest classes desire nothing more than that their remains shall be laid in "the eternal mansion," in a coffin of cedar, or other odoriferous wood. This point being happily accomplished, the soothsayers are still to be consulted as to the most lovely and suitable spot "in the ten-thousand-years' felicitous ground;" and it is from the delay which this functionary makes, while pretending to learn the will of the gods, that the unseemly exhibition occurs, of coffins lying exposed upon the pathway, upon the greensward, or beneath the shelter of a tree. It sometimes happens that the priests are unable to ascertain by the Sticks of Fate, or otherwise, where precisely the remains should be interred: should the delay be so protracted, that decay actually takes place, then the patient relatives, placing the body on a pile, submit it to combustion; after which they carefully collect the ashes, and deposit them in a funeral urn.

A DEVOTEE CONSULTING THE STICKS OF FATE.

What fates impose, that men must needs abide:
It boots not to resist both wind and tide.

SHAKSPEARE.

WITH less diversity of appliances, less delusive pretexts, than the Greeks and Romans, the Chinese practise upon the credulity of their countrymen, and, by artifices the most contemptible, feed their fondness for fatalism. In every species of situation, public or private, where the three ways meet in any city, town, village, on the summits of the highest mountains, in the recesses of the deepest vales, in the most unfrequented solitudes, in the lonely shelter of almost impenetrable forests, in situations as opposite as the passions of one human heart to those of another, temples of fortune or fate are erected, the doors of which stand open for ever, inviting the children of chance to enter, and seek their destiny. Here an altar is raised to this most capricious and purblind goddess, on which vases are arranged, containing flattened pieces of wood resembling the leaves of a Chinese MS. book, or the spatula of a chemist. On these, which are called the Sticks of Fate, certain words are inscribed, having a mysterious connection with each other, and with the contents of a sibylline library, kept in the temple for reference and consultation.

In those deep solitudes, where the paucity of visiters would render the subsistence of a priest upon their bounty precarious, the temple is untenanted; the Sticks stand in their urn, protected by superstition only; and the book of fate, like the ladles to our wayside fountains, is enchained to the pillars of the altar. In great thoroughfares there is always an attendant bonze, a large supply of books of reference, and hideous figures, allegorical of the darkness that interrupts our view into futurity. Occasions of applying to the Sticks of Fate, are sometimes of moment; such as undertaking a journey, building a house, purchasing a new wife, or burying a deceased relation. The devotee, having paid the bonze in advance, takes up the vase, and continues to shake it with becoming timidity until a pair of Sticks falls out. The priest then examines the inscriptions, and, comparing them with the pages, or paragraphs, or number, in the prophetic volume, declares whether the applicant is likely to succeed in his undertaking. Indefatigable in all the imposts of worldly industry, the Chinaman is reluctant to obey even that very deity whose aid he solicits; and, should a first or a second throw fail to afford that entire satisfaction which he anticipated, he perseveres until conquered fortune yields the victory. The purity of his gratitude is now displayed by the clear flame of a pile which he immediately kindles, throwing into it pieces of paper, covered with tinfoil; and it is in these ceremonies that the greatest portion of the tinfoil imported into China from Europe is consumed.

The German mode of ascertaining the will of fate was almost identical with that now practised by the Chinese, and their custom of divining by lots is conducted with a

A Diviner consulting the Sticks of Fate

degree of superstition not exceeded by any other nation. The branch of a fruit-tree is cut into small pieces, which, being all distinctly marked, are thrown at random on a white garment. If a question of public interest be depending, the priest of the temple performs the ceremony; if it be nothing offered to the gods, he holds up three times each segment of the twig, and as he marks nine in succession, interprets the decrees of fate.* The peasantry of England sometimes consult lots also, but never with a serious confidence in their guidance. "I remember seeing a company of gleaners, who, being at a loss whither to bend their steps, took a walking-stick, and set it as near the perpendicular as their skill would allow them, and pursued the direction in which the oracle fell."† The Jews were upbraided for a practice not very unlike this—"My people ask counsel at their stocks, and their staff declareth unto them."‡

Oracles were consulted by the Greeks and Romans, and soothsayers, augurs, and attendant priests were attached to Apollo's temples, in several remarkable places of antiquity. To oracular consultation succeeded a belief in the sincerity of the magic art, and many of the most powerful monarchs upon earth disgraced the regal purple, and dishonoured the name of sovereign, by indulging in a practice at once so wicked and unwise. Nero, Heliogabalus, Maxentius, and Julian the Apostate, were all patrons of witchcraft, and believers in the art of divination. Nor does this morbid taste appear to have subsided amongst the rulers of the people who flourished in the middle ages of European history, for we there read of King Eric, who by means of his magic cap could raise and allay tempests, remove himself or others from place to place insensibly, and cause misfortune to his enemies or rivals. In Lapland there once lived a witch, Agaberta, who could transform herself publicly into various shapes, and foretell the fortunes of all who approached her. Simon Magus, Apollonius Tyaneas, Pasetes, Jamblicus, were all famous in the history of witchcraft, and are said to have had power to build castles in the air, represent armies in marching order or in battle-array, command wealth, feed thousands, protect themselves from persecution, reveal secrets, tell what events were going forward in distant countries, and make the dead suddenly reappear on earth. The means by which they gave a character of reality to their performances were secret, consisting of spells, philters, amulets, charms, images, stamped coins, reference to constellations, knots, barbarous sentences, metoposcopy, and chiromancy. By such a variety of instruments, they were enabled to construct the most complicated engines for delusion, imposition, and crime. And so deceptive, so attractive, have some of these proved amongst the timid and superstitious, that the very existence of the race of gipsies is attributable to the practice of a single one amongst them—palmistry.

* Tacitus de Moribus Germanorum. † Tradescant Lay. ‡ Hosea iv. 12.

GREAT TEMPLE AT HONAN.

"But O, how vile an idol proves this god!" . . . TWELFTH NIGHT.

THIS is the most famous temple of Buddhism in southern China, and, as its follies and idolatries have been witnessed by many Europeans, the authenticity of the illustration, notwithstanding its extravagant character, will encounter less disbelief. In a vast edifice of wood, and paint, and paper, decorated with countless figures, emblematical of some good or evil passion of the heart; hung with pictures, miserably executed, yet sufficiently intelligible, representing the trial, and condemnation, and punishments of sinners in the lower world, while no effort is made to express the pleasures of Paradise,—adorned also with gaudy ribbons, splendid china jars, and various inexplicable ornaments—the three great idols of Honan are enthroned. A dais is placed beneath a minor temple or portico, supported by wooden pillars, painted red, and richly gilded; allegorical images of the past, present, and future, upwards of ten feet in height, are seated within it, and shining in golden majesty; they strike simply by magnitude, for there is nothing commanding, interesting, or terrifying in their aspect. Heen-tsae-foh, (the present,) occupies the centre; Kwo-kue-foh, (the past,) is on his right; and We-lae-foh, (the future,) on his left. These constitute the Triad, or three precious Buddhas, an ancient object of adoration amongst the Chinese. Before each colossus stands an altar loaded with offerings, and furnished with cups, jars, vases, and vessels for holding joss-sticks, and incense, and flowers, and perfume. Tinfoil is employed in profusion; pastiles are continually emitting fragrance; and the flame of an ever-burning lamp represents the inextinguishable nature of Buddhas' rule over mankind. A tablet above the idols' throne is inscribed with Chinese characters that may be interpreted, "The great, powerful, and precious palace."

The most remarkable features, both of Honan temple and the creed to which it is devoted, being amply detailed in other parts of this work, it will be sufficient to add in this place those reflections only which present themselves with peculiar obviousness. Similarity between the ceremonies of the early Christian church of Europe, and the Buddhist temples of China, is so remarkable, that none can be so hardy as to deny it; and the parallels that may be instituted between the precepts of Christianity and those of Buddhism, afford encouragement to missionary enterprise. In the moral works of Confucius (Isaiah), there is a passage, plainly declaring, that an individual was to arise in the West, uniting in his person the offices of king, priest, and prophet, (Christ,); that he should be attended by a female, whom the Chinese call "the mother of heaven," (the Virgin Mary); that at the age of twelve years he should withdraw from public life, but return again afterwards, and preach the metempsychosis, (the Resurrection from the dead); that having founded his religion he was to be transformed, (the Ascension,) into the god Fo, *one* person but *three* forms, (the Trinity); and this is the Triad, now represented by the three golden Buddhas. It would not be difficult to pursue the analogy further.

Grand Temple de Honan, Canton

Engraved by J. F. Allen

The Emperor Kien Kung receiving his Guards, Palace of Peking

THE LONDON PRINTING AND PUBLISHING COMPANY LIMITED

THE EMPEROR TAOU-KWANG REVIEWING HIS GUARDS,

PALACE OF PEKING.

> The groves of polish'd spears, the targets bound
> With circling gold, the shining helms around
> Against the sun with full reflection play,
> Rival his light, and shed a second day.
>
> THE HENRIADE.

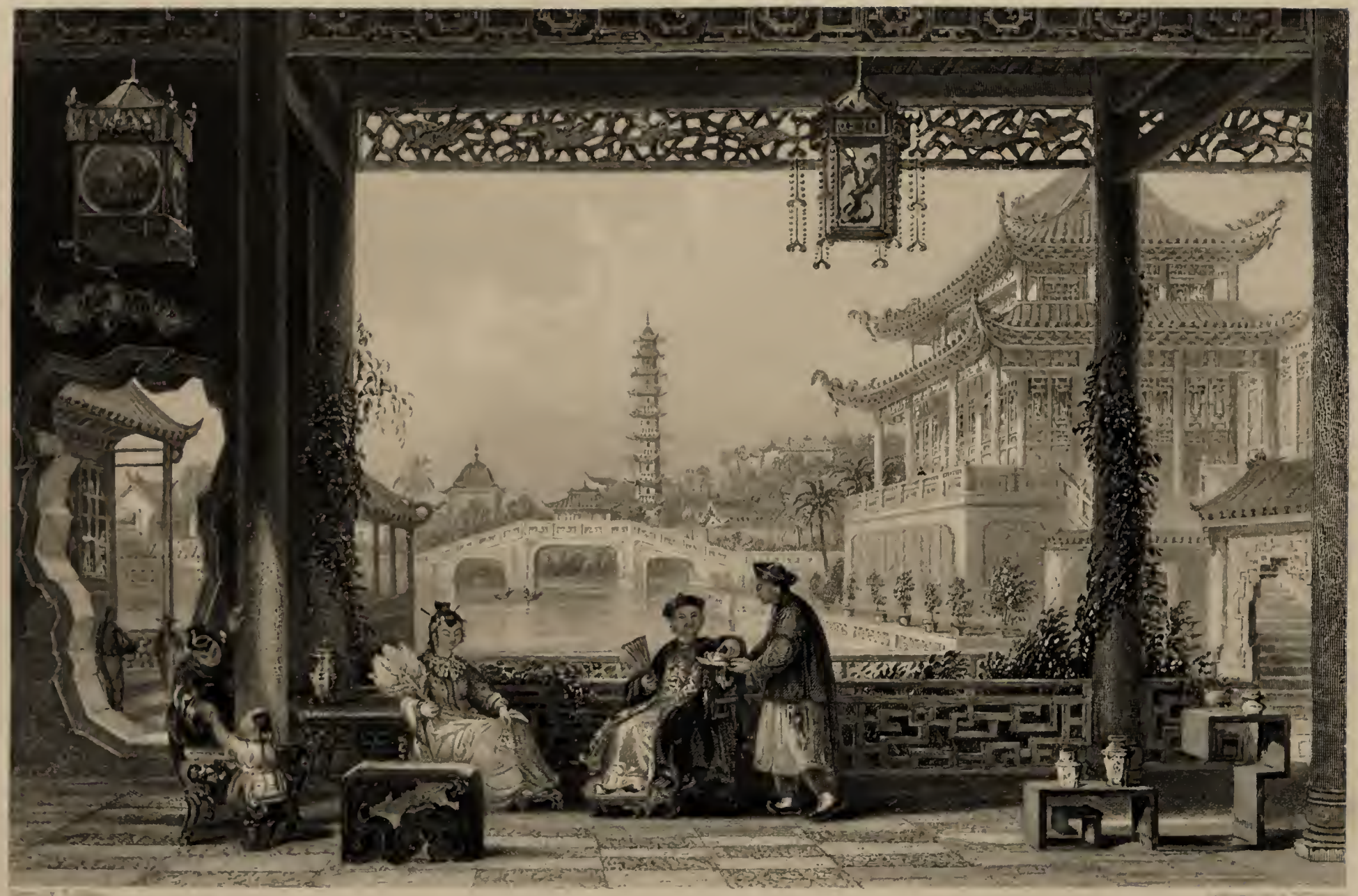
POLITICAL feeling, unavoidable discontent amongst a certain portion of the governed, and a growing desire for extended freedom, combine in exposing the imperial throne to daily danger. A Tartar corps, like the Swiss guard of Paris in times gone by, forms the chiefest protection against treachery or surprise; and these military men are treated with a marked distinction by their royal master. Although their fidelity has never been impeached, and the rays of imperial favour shine brightly on them, the least abuse of power on their part would endanger their existence. Of this fact, the fate of the Janissaries at Constantinople, and of the Mamelukes at Cairo, presents an appalling argument, derived from the analogy of despotic governments.

In the court of the Three Halls, in the palace at Peking, an annual review of the Tartar guards is held, by the emperor in person, as the new year opens. Along the embattled terrace in front of the extended colonnades, the great officers of the palace are ranged; while Taou-kwang, seated on the throne, and surrounded by his ministers, looks complacently down upon the brave defenders of the yellow standard.

These Tartar lifeguards might possibly display the most courageous bearing, if called to defend their monarch's crown; but, their mode of life, and imperfect discipline, do not afford much favourable promise. Although it is a practice of the Ping-poo, a military tribunal, to institute comparisons between their great officers, and the most ferocious kinds of animals; recommending that they should be "tigers in their fierce deportment;" although they deck their troops with skins of the lion and the tiger, and paint their shields with the most hideous devices; yet is their uniform but a mere meretricious costume, and their discipline a most entire mockery of the military art.

The full uniform of a Tartar officer on a field-day, or occasion of review, is complicated and costly, but not compact. A polished helmet, resembling an inverted cone, and ending in a crest about eight inches above the head, is adorned with gold and with coloured hair; a robe of blue or purple silk, and studded with gilt buttons, envelopes the person, and descends to the boots, which are of black satin; while the handles of their swords and horns of their bows, and stocks of their match-locks glitter with precious gems. The dress ot the privates is less gorgeous, but equally fantastic; their robes are of stuff striped in imitation of tiger-skin, their cap or helmet lofty, and shaped as a tiger's head; and, on their round

shields of bamboo cane are raised devices, either a dragon's figure, or a tiger's head. No duty, however, seems to be imposed on the imperial guard, beyond the watchful care of their august master; they are permitted to pursue commercial avocations, relieving each other in their duty at the palace; but they reside always within the Tartar city, which is distinct, and separated by a lofty wall from the Chinese section of Peking. The ceremony of a review within the Imperial palace is necessarily imposing; the costume, if not suited to European taste, is still rich and brilliant; the banners are always numerous and of the most gaudy colours, while palanquins, lanterns, dragons, and other devices, carried by the standard-bearers, confer a character of sumptuousness, in which the Chinese falsely imagine that true nobility consists. None but the imperial band is allowed to perform: it includes kettle-drums and gongs of large diameter, wind instruments shaped like dragons, serpents, and fish, besides an unlimited number of clarionets and lutes.



Pavilion and Gardens of a Mandarin
near Nanking

PAVILION AND GARDENS OF A MANDARIN,

NEAR PEKING.

"In marble-paved pavilion, where a spring
Of living water from the centre rose,
Whose bubbling did a genial freshness fling,
And soft voluptuous couches breathed repose,
They sat."

BYRON.

THE original of this beautiful specimen of gracefulness and fancy in domestic architecture, is the residence of one of the family of Elepoo, a relative of the Imperial race. It is a concentration of all the imaginative efforts of Chinese artists. The foreground represents a spacious veranda in that section of the villa appropriated to the ladies of the family, looking over a spacious piece of water, introduced amidst the buildings, not only for its beauty, but its refreshing character. Around are esplanades enclosed by structures raised on wooden pillars, and faced with lattice-work. The double-roof, an ornament dictated by the imperfect principles of national art, is very happily illustrated in the pavilion of ceremony, or reception, on the right; and the distance is filled up with a handsome, spacious, yet ill-constructed bridge, above which a lofty pagoda towers. It has been before observed, that the fantastic roof, so extensively adopted in China, is borrowed from the bell of the lotus-flower inverted; their doors and windows appear also to be formed after patterns presented by nature. As the lotus is an object of religious veneration, it is not surprising that they have introduced its likeness in those structures, with which human happiness is so closely associated; and the advantages which the mulberry leaf have, during all recorded time, conferred upon the nation, is sufficient reason for the introduction of its form also in architectural ornaments, and even in the doorways and casements of the noblest mansions. Many decorations, such as large china jars, sumptuous lanterns, and gilded images, are copied from the embellishments and furniture of Buddhist temples; yet the founders of that foolish faith have literally invented nothing new, they merely plagiarized and misapplied what they read "in trees and stones." 'Tis scarcely forty years since the favourite ornament of all Chinese balustrades and lattices, was introduced into England, under the strange but memorable name of the "Trafalgar pattern;" yet is it seen in the oldest houses, and employed in the most antique cabinet work by its inventors. By the ingenious contortions of this popular ornament some of the flower-stands in the veranda of Elepoo's villa are formed, others being supported by imitations of twisted branches.

From the pavilion of ceremony, on the right, a flight of many steps descends to a doorway of fanciful formation: through this, communication is preserved with the private apartments of the family; but the sterner sex, relatives excepted, seldom pass the boundary. The sleeping-rooms, and all other necessary appendages to the house

of a mandarin, are situated on the left of the balcony, and are approached by a leaf-shaped doorway, more grotesque and unfrequent than is ever met with in the houses of the humbler classes. With them architecture is no farther cultivated than absolute necessity requires; their house-fronts being either entirely open, or only protected by trellis-work, and their windows and doors being always either square or circular.

THE CITY OF NANKING.

"There she stands
Childless and crownless, in her voiceless woe:
An empty urn within her wither'd hands,
Whose holy dust was scatter'd long ago."

BYRON.

THE poet's apostrophe to fallen Rome is so singularly applicable to the desolation prevalent at Nanking, that the traveller who shall have visited both cities, cannot refrain from instituting a comparison; for "her gates are desolate," and, "all her beauty is departed." "In the small portion," writes Mr. Davis, "which the inhabited part bears to the whole area of the ancient walls, Nanking has a strong resemblance to modern Rome; though its walls are not only much higher, but more extensive, being about twenty miles in circuit. The *unpeopled* areas of both these ancient cities are alike, in as far as they consist of hills, and remains of paved roads, and scattered cultivation, but the gigantic masses of ruin, which distinguish modern Rome, are wanting in Nanking since nothing in Chinese architecture is lasting, except the walls of their cities. As I stood at Rome, on the Cælian Mount, the resemblance of its deserted hills (setting apart the black masses of ruin) to those of Nanking, struck me at once, bounded as they are, in both instances, by an old wall."

Nanking, the capital of Kiang-nan, situated in latitude 32° 5′ north, longitude 118° 47′ east, within three miles of the Yang-tse-kiang river, and about 600 miles distant from both Peking and Canton, was formerly the metropolis of the empire, and one of the finest cities in the world. Chinese writers assert, that "if two horsemen were to set out in the morning at the same gate, and were to gallop round by a different way, they would not meet before night;" and its population, when Nanking was the Imperial residence, has been estimated, by the same authorities, at three millions. Several canals form an easy communication with the Yang-tse-kiang; and large barges, and Imperial luggage-junks, navigate them with the most perfect facility. The famous pirate, or rather patriot, Cosinga, having sailed up the river, entered the canal, and laid siege to Nanking, it was deemed advisable, on his retirement, to block up the entrance of the latter, so as to

The City of Nánkin

obstruct the passage of all vessels of war. The example of the gallant conqueror of Formosa, however, was not lost upon the British; who, in the Chinese war of 1840, pursued precisely a similar policy, penetrating also to the ramparts of Nanking.

The spacious *enceinte* of the walls is of an irregular outline, and varied by plain and mountain, the latter, like the castle-hill of Edinburgh, impending over the public ways. One third, at least, of the whole area, now lies desolate; the palaces, temples, observatories, and imperial sepulchres, having all been overthrown or demolished by the Tartars. When this city was the imperial seat, and the six great tribunals were held here equally with Peking, it was called Nanking, "the Court of the South;" but, upon the removal of the royal family, and the halls of justice, to Peking, "the Court of the North," the emperor named it Kiang-ning. Pride, prejudice, and practice, however, have so successfully opposed imperial caprice, that the name of Nanking is still perseveringly retained by the Chinese. A city of the first class, Nanking is the residence of a great mandarin, (Tsong-tou,) a viceroy presiding over the two Keang provinces, to whom an appeal lies, in all important matters, from the tribunals of the East and West divisions. The fierce Tartars, whose ancestors spoiled Nanking of its splendour, and transferred the seat of empire to the Northern capital, still guard with jealousy the actions of the aboriginal people, in this, their ancient capital; and, a strong Tartar garrison, under the command of a general of their own nation, constantly occupies a sort of barrack or citadel, separated from the rest of the city by an embattled wall. The streets, in general, are narrow and inconvenient; the public buildings contemptible, with the exception of the city gates, which here, as well as in many of the principal cities, are remarkably fantastic and beautiful, and of the public monuments, erected by imperial command, to perpetuate the fame of a favourite.

When our King Charles once threatened to take the Court away from London, the citizens answered, that they should not much object, if he only left them the river Thames. The Tartar victors had but the monarch's wisdom, when they carried their emperor to Peking, leaving to the citizens of the old capital the navigable waters of the Yang-tse-kiang. Retaining their industry, which seems to have received a new impulse by the withdrawal of the vain, and idle, and dependent attachés of a regal residence, the Nanking manufacturers have brought their labours to the highest degree of excellence. The satins, plain and flowered, made here, are most esteemed at Peking, even those of Canton being postponed and sold at lower prices; the cotton cloth woven here, and bearing the name of the city, has long been admired in Europe; rice paper, and artificial flowers, formed from the pith of a leguminous plant called *Tong-tsao*, constitute also a very important part of the prevailing manufactures. At *Hoei-tcheou*, in the province of Kiang-nan, the celebrated "Indian ink," so much prized in England, is manufactured; but it is sold for exportation principally at Nanking.

In this ancient city, learning also has long been seated, and a larger proportion of doctors, and great mandarins, and distinguished scholars, is sent hence to Peking and its colleges, than from any other city in the empire. Public libraries are numerous—the trade of a bookseller particularly respected—printing better under-

stood than elsewhere in China, and the paper of Nanking is almost a miracle amongst national manufactures.

Peking is dependent upon her deserted sister, for many of the elegancies, and even some of the necessaries, of life. During the months of April and May, when fish is less abundant in the north, the Yang-tse-keang yields a most plentiful supply. These treasures of the deep being collected in great numbers, are packed in ice, put on board junks adapted to the purpose, and sent, by river and canal, to Peking, a distance of six hundred miles. When any are intended for the imperial family, relays of trackers, like our arrangements of post-horses before the introduction of railways, are in readiness; and this great distance is accomplished, by such clumsy machinery, in the amazingly short period of ten days and nights.

THE FOOCHUN HILL, IN THE PROVINCE OF CHE-KEANG.

"Now let their virtue be its own reward,
And share the blessings which themselves prepared.
See these inglorious *Cincinnati* swarm
Farmers of war—dictators of the farm."

BYRON.

ABOUT the year of our Lord twenty-five, Kwang-woo, of the Han dynasty, and prince royal of China, honoured, with his friendship and companionship, a private gentleman, of large fortune and great accomplishments, named Yen-tze-ling. Invited by the prince, to accompany him on a tour through the imperial dominions, Yen-tze left his native land, Hwy-ke, and travelled with his august friend, for several years, in search of that knowledge, wisdom, and resignation, which experience of men and manners never fails to impart. Upon the accession of the prince to his ancestral throne, the companion of his youth disappeared; and it was not without difficulty that he was at last discovered, by the emissaries of his illustrious friend, living in seclusion in the principality or government of Tse. Drawn from his inglorious obscurity, into the dazzling light of the imperial court, he was made Ta-foo, a privy councillor, prime minister, or imperial remembrancer; and no public act of confidence was performed without his approbation, or, at all events, without having been previously submitted to his consideration.

The affection which the emperor entertained for the friend of his youth was so unbounded, that they dwelt together in the palace, and even shared the same couch. It happened one night, during those uneasy slumbers to which anxious statesmen are supposed to be subjected, that the minister placed both his feet on the emperor's breast; scarcely had the dawn appeared, when a mandarin, in breathless haste, entered the saloon of rest, exclaiming that he had, on the preceding night, seen a shooting star, a

The Feechun Hill in the Province of Cho Keang

sure presage of adversity to the reigning dynasty. Upon a full explanation of the circumstance which had occurred, the mandarin expressed his entire satisfaction, and Yen-tze-ling was promoted to still higher honours, and the kingdom flourished under his wise counsels. Recognizing the prevalence of general prosperity throughout the empire, Kwang-woo congratulated his favourite upon the felicity which followed his policy, but the minister modestly answered, that the merit was due to the monarch who had the discernment to select so competent a servant.

Arrived at the summit of human ambition, the emperor's "guide, philosopher, and friend," the benefactor of his country, the dispenser of all patronage in the empire, Yen-tze-ling, like Sylla, Marlborough, Washington, or Bolivar, but still much more resembling Cincinnatus, resigned his power and pre-eminence, withdrew altogether from public life, became a tiller of the earth, and with his own hands actually guided the plough.

There is a romantic spot, amongst the Foochun hills, or place of the Foochun-hëën, in the province of Che-keang, where the Tsien-tang-keang forces a way between the rocks, in its passage to the sea. The forms of the limestone cliffs, that here bend over the angry flood, are broken, irregular, and picturesque; a cascade from the mountains that tower over the plateau, on which the chief farm-buildings are erected, falls down the front of a perpendicular cliff, and its waters, recovering from their foamy character, roll onward into a spacious basin, in which the wild scenery around is often seen inverted, as in a spacious mirror. This exquisite spot is about ten miles west of Tung-leu-hëën, in the district of Yen-chou. From the majestic character of its mountains, and the clear sky that always surrounded them, it was named Yen-ling-shan; but it is also called Kin-fun, the silken mantle, and Seaou-ling, the embroidered crest. In this land of the mountain and the flood, are the See-hoo, western lake; Shing-hoo, sacred lake; the Ling-yun, and Tung-yang rivers; besides many minor pools, and river-sources.

This was the sequestered spot in which the Chinese Cincinnatus sought rest from the cares of a political life, and the enjoyment, in his closing years, of that *otium cum dignitate*, to which the eminent in wisdom, learning, and patriotism are entitled. His chief occupation was farming, his principal recreation fishing; and to facilitate the latter, he caused several flights of steps to be cut in the rocks, down to the margins of the fishing-pools. A summer-house, or fishing lodge, stands at the foot of the flight that leads to the farm on the summit; and a little group of figures, in the foreground, on the opposite side, illustrates the only practicable mode of travelling (by chairs suspended between poles) in a district where public roads are unknown, carriages not employed, and where footpaths constitute the sole and the solitary avenues of communication between the homes of the inhabitants.

A MANDARIN PAYING A VISIT OF CEREMONY.

"Ceremony
Was but devised at first to set a gloss
On faint deeds, hollow welcomes,
Recanting goodness, sorry ere 'tis shown,
But where there is true friendship, there needs none."

SHAKSPEARE.

In most Eastern countries, palanquins, sedans, and litters, are the principal vehicles in which the wealthy and eminent are conveyed, either on private business, or public occasions. Horses are seldom used for draught, and wheel-carriages rarely adopted where convenient roads have not been construeted, nor a love of travelling yet excited amongst the people. As the distance between the man in authority, and the subject whose duty is to obey, is so jealously observed in this ancient and populous kingdom, no opportunity is left unimproved of extending the gulf of separation. While the lower classes are degraded to the rank of irrational animals, the mandarin is never seen in the eondescending situation of a pedestrian, his shortest excursions being uniformly made in his silken sedan. When the most eelebrated of our ambassadors, Lord Macartney, was journeying to Zhehol, in Tartary, he was overtaken, on the royal road, by the emperor of the Celestials, in a sedan chair, resembling the mandarin's equipage in the aeeompanying illustration. "Various squadrons of horse, with bowmen and their quivers, preeeded the emperor's approach. Soon after, a palanquin or sedan chair appeared, covered with a bright yellow cloth, and adorned with windows of plate glass. It was carried by eight bearers, while eight others walked close to them, in readiness to relieve the former. The chair was attended by a troop of horse in yellow uniforms, also by pikemen, standard and shield bearers."

Imitating this great original, the mandarins of China adopt the palanquin form of vehicle, and the eircumstances accompanying their visits of ceremony, although they include many that are common to the aristocraey of Great Britain, are nevertheless extraordinary and characteristic. The ehair is generally open, but furnished with curtains and tassels of silk; and a silken net-work, often interlaced with silver thread, eovers the convex roof, whieh is surmounted by a ball or a button. The extremities of two long bamboo poles, which pass through staples in the sides of the sedan, are eonnected by cords, through the bend or curve of which a short piece of bamboo is passed, the ends resting on the shoulders of the chairmen, thus dividing the whole weight equally between the four carriers. For the sake both of speed and splendour, four others are always ready to sueceed to the labour, when the first four shall exhibit the least symptoms of fatigue. It would appear that the number

Engraved by A. Fox

A Mandarin paying a visit of Ceremony

of chairmen is limited, either by the law of the land, or by that of opinion; for the privilege of being conveyed along by eight rational animals, is conceded universally to his imperial majesty. This selfsame respect for etiquette, in England, leaves to royalty alone the distinction of being drawn by eight horses on all occasions of public ceremony, while six are deemed sufficient for the highest members of the peerage.

Before the sedan-chair a crowd of servants advance, some beating gongs, others extolling in loud tones the virtues of their master, and calling upon the worthless rabble to make way for the approaching cortège: besides whom a number of umbrella-carriers and chain-bearers, distinguished by caps of wire with a feather in the top, often attend such processions, to terrify the ignorant and enslaved spectators, who are peremptorily desired to stand and stare; and, lastly, as no public ceremony of joy or sorrow in China, is complete without the introduction of the bamboo, a posse of fellows, in the pay of the great man, also attend his progress, armed with strong pieces of the national cane, to belabour any unhappy obstructors who endeavour to obtain a peep at the petty tyrant as he passes. The cortège having arrived at its destination, the gate of some mandarin who is to be honoured by a visit, the conductor advances, and, presenting a long jointed tablet, coloured red, and illuminated richly—unless the family are in mourning, when the tablet is white and the letters blue—displaying the rank and title of his master, he mentions the purport of his coming. This placard, like the rent-roll of our country squires, obtains a degree of respect exactly proportioned to its contents. Should the title be eminent, the host comes to the gate, and even outside, to receive his visiter; should it be otherwise, more reserve, or less enthusiasm, is shown accordingly. This distinction cannot be said to be peculiar to China; it has been observed to prevail very generally, and very long, in countries that lay claim to a much higher degree of civilization.

The mode of recognition here amongst acquaintances is extremely courteous; joining their clenched hands—a plan which is often preferable to the application of the open palm—they raise them afterwards to the forehead, at the same time addressing the customary inquiry after the health of each other; and, amongst those who are considered the most refined and most perfect masters of politeness, genuflexions are not uncommon. Upon the termination of the visit, and return of the visiter to his sedan, the same ceremonies are repeated, some of them of course in an inverted order.

JUGGLERS EXHIBITING IN THE COURT OF A MANDARIN'S HOUSE.

> They say this house is full of cozenage,
> As nimble jugglers that deceive the eye,
> Drug-working sorcerers that change the mind,
> Disguised cheaters, prating mountebanks,
> And many suchlike libertines of sin."
>
> SHAKSPEARE.

It is not solely because the intellect is less cultivated, manners in high life less refined, conversational powers of a much lower order in China than in the New or Western world, that juggling and legerdemain prevail so generally; these amusements have predominated throughout Asia for thousands of years, and are protected permanently by prejudice. Our ignorance of early Chinese history, and our want of confidence in native authorities, deprive us of the knowledge of many facts, both interesting and important: no doubt, however, remains as to the very early existence of the art of conjuring amongst Orientalists generally.

In Farther Asia, the aborigines have always been represented as possessing great pliancy of limbs, as well practised in the arts of balancing, vaulting, tumbling, and in moving the body with rapidity and regularity. Fanatical penances, and religious orgies, during which the most unnatural contortions were exhibited, either from deception or actual pain, appear to have been the foundation of those juggling or gymnastic tricks which now excite so much astonishment in Europe, so much admiration in Asia. The wretched victims of a barbarous creed, that are crushed beneath the wheels of the car of Juggernaut, illustrate, by their self-immolation, the impious origin to which Oriental juggling may be traced. With more truth and certainty, however, may the sports and antics of the luxurious Romans be described. Games in which balls of various bright colours were thrown round the body without interruption—exercises in equilibrium, wherein the least false movement was instant death—were exhibited not only in imperial Rome, but in all the great provincial towns. In the baths of Agrippa, of Titus, and of Trajan, at Rome, a bear was exhibited, dressed in a long toga, who played all those curious tricks with the coloured balls, that have so much surprised Europeans, since the commencement of the present century, when performed by Hindoo jugglers.

When the banquet is finally ended in a great man's palace, the guests are conducted to an open court, surrounded by pavilions, and decorated with china vases, aromatic plants, and gorgeous lanterns. Here a company of fortune-tellers, with their sticks of fate —conjurors with cards and dice, and well skilled in sleight-of-hand—tumblers, capable of performing evolutions, displaying agility, muscular strength, and suppleness, not equalled beyond the limits of the olden world, is assembled. The display of keeping four, and

Jugglers exhibiting in the Court of a Mandarin's Palace.

Drawn by T. Allom

Engraved by E. Benjamin

The Indus at Tung lun

Temple at Tung lun — *Inscription at Tung lun*

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even five balls, cups, or knives, in constant gyration, has been made by Chinese and Hindoos in England; but not the performance of the same feat with two balls and three knives together. This difficult exploit was very popular in ancient Rome, where the knife-catchers were called *ventilatores*, and the ball-throwers, *pilarii*. The Chinese, however, perform a greater number and much more artful tricks than the Hindoos. It is not uncommon to see a performer balance on his forehead a little building, consisting of a number of pieces of wood, which would all fall apart, if the balance were not the most exact; and, during this feat, the actor keeps a number of rings in motion with his toes, in a manner that seems to require the greatest attention. Stringing pearls with the tongue—swallowing a sword-blade—carrying about the person, and producing them unexpectedly, large china bowls, full of water to the brim, and flower-pots with plants of two feet in height standing in them—changing the colour of powders, almost under the watchful gaze of the spectator—drawing many different kinds of wine from the same column in the dining-parlour, by piercing it with a gimlet—swallowing and disgorging miles' length of paper shreds, and tossing a brass ring, which the company are at liberty to examine minutely, into the air, where it separates into two, then four, then six rings, of equal size with the original, and, as they fall into the hand, forming them into various mathematical combinations, are amongst the variety of illusions practised by by Chinese conjurors.

The infancy of China has been longer than that of any other country hitherto known upon earth: her religion is childish, her literature childish; the amusements of her people cannot, therefore, be expected to assume a character more rational or refined, until true national worth and wisdom shall have a secure foundation sunk for them.

THE KILNS AT KING-TAN.

> "Ye men who give your strength for kings as water,
> What have they given your children in return?
> A heritage of servitude and woes,
> A blindfold bondage, where *your hire is blows*."
>
> ODE ON VENICE.

THE limestone district of King-tan, being visited not only by passengers in travelling barges, but also by trading junks, presents more frequent examples of the deplorable despotism of this great empire than most other localities. The maxim may not be an unsound one, that provides as much and as constant occupation for a multitudinous people as possible, and performs everything by manual labour or animal power, where mechanism does not present competition; but even this political theory is insufficient to justify the cruelty exercised over the tribe of trackers. Descending from the mountains, where the soil denies support to the majority of those that first drew breath amidst their

summits, a robust and hardy set of men undertake the toilsome life of trackers (tseen-foo). Half naked, and furnished with a description of gear, consisting of a breast-board, or sometimes a cushioned wooden bar, to the ends of which the ropes are attached, a number of men, regulated by the burden of the junk, is harnessed to the work of pulling against the stream. Their attitude and efforts are fully expressed in the illustration, where they appear not merely to give their muscular power, but their corporal weight, to strain the chief rope that is tied around the mast-head. When this laborious occupation is undertaken voluntarily, its followers are deserving of the compassion of the wealthy and the powerful; and those who are benefited by their efforts are bound to encourage, remunerate, and protect them. Such, however, does not appear to be the lot of the tracker. Engaged for sixteen successive hours, during which no space for refreshment is allowed, time being an object to his merciless employer, he is kept unflinchingly to his work by an overseer supplied with a long bamboo.

This humble application of human power is rendered still more humiliating from the cruelty and despotism exercised by government to obtain trackers, on any emergency. A Tartar corps is despatched to scour the country through which the imperial junks are about to pass, and press into the service all ages without distinction. It is in vain that parents plead the tender age of their offspring, or their own declining years—Tartar ears are ever closed against appeals of mercy; and father, husband, sons, are indiscriminately and violently enrolled in the service of the state. The revolting nature of the duty to those whom hard necessity has not previously compelled to adopt this peculiar mode of life, is such, that dependence cannot be placed upon many who have received the imperial summons, and desertion would be the immediate and inevitable consequence of notice. To anticipate this result, the impressed men are driven into an adjoining temple, or station-house, and there immured, sometimes for days, until the arrival of the junks, and of the trackers whom they are destined to succeed. A lictor now undertakes their management, and plies his long bamboo, emboldened by the confidence which a Tartar troop inspires. Trackers in the government-service undergo the most distressing fatigue; sometimes they have to wade through mire that comes up to their very arms, at others to swim across creeks and rivulets, and immediately after expose their naked and exhausted bodies to the painful influence of a burning sun. Resistance is met by stripes, or by the punishment of face-slapping;—obedience, by wages of one shilling a day, without any consideration of the time that will be occupied in the return of those ill-used beings to their families and homes.

The effects of this inhuman conscription, to which impressment of seamen in England bore some analogy, is often attended with the most lamentable consequences. Sudden transitions from heat to cold, and *vice versâ*, induce fevers, which, in the destitute condition of the patient, generally prove fatal; and Europeans, during the course of a few days' journey, have seen many of these victims expire from hunger, fatigue, and the inhumanity of the lictors.

Much has been said about the trackers' song, and some travellers have likened it to our sailors' "ho-heave-ho," or to our ploughman's whistle; but these are emblems of

Cotton Plantations at Cheng po.

freedom, of hearts contented and at rest, and of a willing industry; while the tracker's song is a mournful sound, that summons each brother of the trade to alleviate the burden of his neighbour by pulling in due time. There is neither harmony nor cheerfulness in the poor Chinaman's chorus of *Wo-tc-hei-o,* in which the saddest letter of the alphabet predominates.

COTTON PLANTATIONS AT NING-PO.

"Arkwright taught from cotton pods to cull
And stretch in lines the vegetable wool;
With teeth of steel its fibre knots unfurled,
And with its silver tissue clothed the world." DARWIN.

THE vicinity of Ning-po is not only celebrated for its picturesque character, but as having once been the emporium of an active and flourishing foreign trade. Imperial reserve, rather than national prejudice, closed the Tahea river against commerce with barbarians; but British gallantry burst those bonds which jealousy had thrown over the intercourse of nations; and one of the conditions of the late treaty with China is, that the flag of England shall be honoured and welcomed in the waters of Ning-po.

Aroused to a sense of their local advantages, and of the knowledge to be attained from experience, foreign intercourse, acquaintance with the productions and pursuits of other countries and people, the inhabitants of this part of the rich province of Che-kiang availed themselves, at an early period, of the advantages attending the cultivation of the cotton plant. The manufacture of cotton has probably been established in India, certainly in Tartary, for upwards of three thousand years. The *gossypium* being indigenous to Hindoostan, and to Persia, the cradle of the human race, was transported thence into other parts of Asia; and the light clothing formed from it being so very suitable to the climate, cotton became as universal an article of comfort in India as linen was in Egypt. It has been conjectured that the material mentioned in Exodus, as employed in the coats of Aaron and his sons was *cotton*, not "*fine linen*," which the Hebrew word is generally rendered in the English Bible. Herodotus speaks distinctly of cotton, as one of the species of cloths in which mummies were enwrapped by the Egyptians; but we know that linen was also used for a similar purpose. Pliny supports the assertion of Herodotus, that cotton as well as linen was known to the early Egyptians. He writes that "in Upper Egypt, towards Arabia, there grows a shrub which some call *gossypium*, and others *xylon*. It is not large, but bears a fruit resembling the filbert, which contains a great deal of wool. The yarn spun from it is manufactured into stuffs, which we call cottons (*xylina*). There is nothing softer or whiter than the garments made from it, particularly those which are worn by the Egyptian priests." This accomplished naturalist relates also, that Semiramis, the Assyrian queen, was the reputed inventress of the art of weaving, and that the city of Arachne, in Babylonia, had always been celebrated by Greek and Roman writers as the place where it was first practised.

Whatever foundation ancient authors may have had for the preceding statement, there is very ample evidence of the existence of this useful invention in the earliest ages of the world; and, indeed, it has been observed that weaving was known and practised amongst many barbarous nations in various parts of the globe, whose intercourse with the East cannot be readily traced. Clavigero informs us that the Spaniards, on the conquest of Mexico, found that the art of weaving was there perfectly understood, and saw large cotton-webs as delicate and fine as those of Holland, woven with different figures and colours, representing various animals and flowers. Mungo Park, a traveller of unquestionable veracity, describes the people of Interior Africa as acquainted with the arts of spinning, weaving, and dyeing cotton.

It is supposed that the Chinese, and the analogy of other nations seems to justify the supposition, were early acquainted with the existence of the cotton plant, and with its valuable qualities; but that their prejudices, especially against the Tartar nation, caused its continued exclusion. Down to the third century before the Christian era, no mention of the gossypium occurs in Chinese writings; but, under the Han dynasty it is noticed as a rare and curious exotic; and, in the year of our Lord 502, it is recorded that the emperor Ou-ti was clothed in a robe of cotton cloth, which is minutely described by his biographer. From this period to the eleventh century, the cultivation of the cotton plant did not extend beyond the borders of the mandarins' pleasure-grounds, the beauty of its flower being its only recommendation; but, at this period the tree was introduced from the province of Si-fan in Tartary, and its cultivation for the purpose of manufacture commenced. The immutability of Chinese customs, and hatred of foreign inventions, operated long against its general introduction; but the descendants of Zingis, the conqueror of China, rejected these stupid pleas for exclusion, and the Ming, who restored the native government, followed the salutary example of the Tartar princes.

From this period to the present, cotton has been extensively cultivated, and constitutes the principal clothing of the majority. A soil rich, yet moist, is most suitable; and wherever it shall happen to be arid by nature, irrigation is found necessary. Much care and skill are requisite in the cultivation of a farm; the ground must receive three ploughings, be well manured, the seedlings dibbled in rows, the spaces between the rows hoed or dug with the spade, and the plants headed down when they reach the height of twelve inches. Decandolle has enumerated thirteen species of the gossypium, but these are only interesting to the most profound scholars in the study of botany. Merchants make but two distinctions—black-seeded and green-seeded; the former remarkable for resigning its downy produce by the simple mechanism of two rollers, revolving nearly in contact with each other, and worked by the human arm; the latter only yielding to the operation of a circular saw, turned by powerful machinery. Two kinds are known in China; the one, coarse and colourless—the other, produced chiefly in Kiang-nan, of a superior fineness, from which the celebrated stuff called *nankeen* is made. This description, the produce of which exhibits a yellowish tint, has been transplanted into other provinces, but with indifferent success, and the failure of the experiment materially injured the reputation of the original Nanking cotton. Experiment has shown, however, that the soil and climate

A H Payne sc

Marine from the Sea

Macao, China.

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Engraved by S. Fisher

Manila from the Forts of Keany Shan

Manila vue des Forts de Keany Shan

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of the Cape of Good Hope are also suitable to the culture of the yellow-tinted cotton, but the loss of its popularity has rendered the continuance of the practice in our colony of but little importance.

Neither is the cotton plant indigenous to China, the art of weaving a native invention, nor are the modes of freeing the down from seeds, and of ultimately cleaning the wool, peculiar to China. The machine for separating the seeds, already noticed, has been in use among the Hindoos from time immemorial; and the elastic bow, for freeing the cotton from knots and foreign substances, is also of Hindoo origin, and is employed in England by hatters, in preparing the fur for being worked up into the compact mass technically denominated a *bat*.

MACAO, FROM THE FORTS OF HEANG-SHAN.

" A landmark to the double tide
That purpling rolls on either side,
As if their waters chafed to meet,
Yet pause, and crouch beneath her feet."

BYRON.

MACAO occupies a position rather of beauty than strength; for the rocky summits that surround its peninsular site also command it, and the waters that lave its winding base are navigable by vessels of considerable burden. Its political circumstances have always presented an historic anomaly. Portuguese adventurers having long wandered in the Eastern seas, made occasional descents upon the Chinese coast, and, by bribery, barter, and sometimes brutality, established a species of recognition. About the year 1537—at all events, subsequently to the death of St. Francis Xavier at Shan-shan—the Portuguese obtained permission to settle at Macao; not as an independent community, but in conjunction with the native population, and during their good behaviour, or the emperor's pleasure. For this commercial residence they probably consented, at first, to pay a large remuneration, their expectations of prosperity being proportionately high; but their illiberality, in endeavouring to secure for themselves and the Spaniards a monopoly of Chinese trade, operated so ruinously to their speculation, that the emperor is now content to receive from them the miserable ground-rent of £150 sterling, per annum.

The city stands upon a peninsula, three miles in length by one in breadth, one side of which is curved into a beautiful bay, the opposite being somewhat convex towards the sea; the ridge of this rocky eminence, as well as its sloping sides, being covered with churches, and convents, and turrets, and tall houses, such as are seen in Europe. A narrow sandy isthmus joins the peninsula to the heights of Heang-shan, which are crowned with forts, to awe the humbled settlers; and an embattled wall, after the jealous fashion of the Chinese, crosses the isthmus, and forms an entire separation between the Christians and idolaters. It is said that this barrier was first erected to check

the incursions of Romish priests, who were much addicted to the practice of stealing Chinese children, from a desire to convert them to a saving faith. The end was certainly laudable, but not the means. The rigidity with which the Portuguese are ruled, and the well-known character of the Chinese as separatists, would rather induce a belief that the charge of kidnapping was a forgery, invented as a pretext for building up this rampart. A presiding mandarin (Tso-tang) constantly resides in Macao, and gives evidence of the slight nature of Portuguese tenure there, by occasionally stopping the supply of provisions intended for the Christians—by enforcing strictly the conditions of their occupancy, such as prohibiting the erection of new houses, or repairs of old ones—and by inspecting the Portuguese forts, to see that no additional strength has been given to them, nor any increase made to the garrison of four hundred men. Without a license, (for which a stipend is expected,) none of these conditions may be violated with impunity; nor can the Portuguese accomplish such objects secretly, all handicraft employments being exercised exclusively by Chinese residents.

The Portuguese executive at Macao consists of a military governor, a judge, and a bishop, each of whom enjoys a salary of £600 per annum; a sum considerable indeed, when the insignificance of their services is remembered. The Chinese portion of the population, about thirty thousand souls, is subject to native authorities solely; the European, including Portuguese by birth, *Mesticos*—also Portuguese, but descended from Malay mothers—and foreigners of all classes, in all not more than four thousand, is under the nominal rule of the Portuguese governor. This power, however, often proves too weak to compete with the lords of the soil, who occasionally order all foreigners to withdraw upon a few hours' notice, under pain of confiscation of property and loss of liberty; thereby restricting trade—the only occupation which Christian settlers exercise here—so frequently and so much, that the temples of Macao are without worshippers, the dwellings untenanted, the harbour almost forsaken.

SCENE FROM THE SPECTACLE OF THE SUN AND MOON.

> "Melancholy is the nurse of frenzy—
> Therefore they thought it good you hear a play,
> And frame your mind to mirth and merriment,
> Which bars a thousand harms, and lengthens life."
>
> SHAKSPEARE.

PANTOMIMES, or Motions, or Mysteries, still constitute the favourite amusements of the Celestial empire, the legitimate drama being little valued there. Players are mere buffoons, that lead a wandering life, strolling from town to town, and pitching their wooden structure, like a soldier's tent, on each convenient or inviting spot. A platform of substantial workmanship is raised about eight feet from the ground, and shaded by a curved roof sustained by a number of wooden pillars, the floor being left completely open to the view on three sides. These independent erections are raised opposite to

Scene from the Spectacle of "The Sun and Moon"

the respective sides of the stage, for the gentry and paying spectators, the intermediate space between those boxes and the stage, which is open to the sky, being left for the accommodation of the common people. Much regularity prevails in the arrangements of the boxes erected around, seats being placed in the front building for ladies only, and in the other for men of patrician rank. There may be seen the wealthy mandarin attended by his suite, who are generally supplied with refreshments, tobacco-pipes, &c., in embroidered pouches, of which the neighbouring spectators are courteously invited to partake.

Less order and ceremony prevail amongst the humble citizens in the uncovered pit, whither the inducement of the spectacle, and the liberality of the terms of admission, have attracted such numbers as can with difficulty be compressed into it. Two forces are in constant operation to effect this compression—the weight of the crowd without, and the bamboos of the police within, which are in unceasing operation on the heads of the most refractory members. A strong force, well armed with rattans, is generally stationed under the platform, and when the pressure from without forces the mass of living beings beyond the limits of distinct vision, and completely under the stage, the severe chastisement inflicted upon the intruders by the police causes a reaction almost sufficient to throw down the entire moving body. Muscular strength, activity, eagerness to retain the scene of action within the field of view, prevent such an accident, and convert the effect of the two contrary forces into a perpetual oscillation.

One of the most favourite mysteries presented by the strolling companies in the southern provinces, is "The Spectacle of the Sun and Moon," which a *barbarian* who witnessed has described as follows. "The first scene was intended to represent the happiness and splendour of beings who inhabit the upper regions, with the sun, and the moon, and the elements, curiously personified around them. The man who performed the sun held a round image of the sun's disk, while the female who acted the part of the moon had a crescent in her hand. The actors took care to move so as to mimic the conjunction and opposition of these heavenly bodies as they revolve round in their apparent orbits. The Thunderer wielded an axe, and leaped and dashed about in a variety of extraordinary somersets. After a few turns, the monarch, who had been so highly honoured as to find a place, through the partiality of a mountain nymph, in the abode of the happy, begins to feel that no height of good fortune can secure a mortal against the common calamities of this frail life. A wicked courtier disguises himself in a tiger's skin, and in this garb imitates the animal itself; he rushes into the retired apartments of the ladies, frightening them out of their wits, and throws the "heir-apparent" into the moat. The sisters hurry into the royal presence, and, casting themselves upon the ground, divulge the sad intelligence. This loss the bereaved monarch takes so much to heart, that he renounces the world, and deliberates about the nomination of a successor. By the influence of a crafty woman, he selects a young man who has just sense enough to know that he is a fool. The settlement of the crown is scarcely finished, when the unhappy king dies, and the blockhead is presently invested

with the "golden round." But the lout, instead of exulting in his new preferment, bemoans his lot in the most awkward strains of lamentation. He feels his incompetency, and cries, "O dear! what shall I do!" with such piteous action, and yet withal so truly ludicrous, that the spectator is at a loss to know whether he is to laugh or to weep. The courtier who had taken off the heir, and broken the father's heart, finds the new king an easy tool for prosecuting his traitorous purposes, and the state is plunged into the depths of civil discord at home, and dangerous wars abroad.'

BOUDOIR AND BEDCHAMBER OF A LADY OF RANK.

"What! woman, the treasure, the gem, the flower!
The star that is bright in the wildest hour;
The bird that comes singing to the stern breast—
Ah! should we not teach it to love its nest!"

BARRY CORNWALL.

LESS crowded with articles of furniture than the apartments of ladies of quality in England, the decorations of a bedchamber and boudoir in China are not less costly or complete—a suite of rooms being appropriated to the females of the mandarin's family, to which the husband, children, and female relations and attendants are alone admissible; these are uniformly fashioned, and fitted and furnished in a style of beauty and convenience that displays both taste and liberality. It is the custom, in which something of Chinese artifice is infused, to give a character of magnitude to the mandarin's mansion, by covering a great area with one-storied corridors, and pavilions, and galleries, and vestibules; from this weak ambition the females derive some advantage, their apartments being generally extended along a delightful pleasure-ground, or carried round an artificial lake, with all the usual accompaniments of rustic bridges and fancy rock-work. From these grounds and gardens a porch opens into a veranda, or vestibule, protected at the entrance by a silken curtain, and conducting to the boudoir and bed-rooms of the matron and her daughters.

Uniformity pervades the habits of high life amongst the Chinese, as amongst Europeans, and the arrangements and decorations of one suite will therefore sufficiently illustrate those of a class. In the vestibule are always tables or stools, or stands of fancy workmanship, either lacquered-ware or bamboo, on which jars, vases, basins, tripods, trays, are placed, each containing some sweet-smelling flower, some aromatic plant, some delightful perfume, the fragrance of which is wafted into the inner chambers by the current which follows the drawing of the curtain. A lantern, sure index of Chinese conservatism of customs, depends from every ceiling, made either from paper, from silk, or horn, and painted in colours of brightness, and after designs of a fertile fancy. The sleeping apartment is always the inmost, and the bed itself is usually

Boudoir and Bed chamber of a Lady of rank

placed in a recess adapted for its reception, enclosed by curtains of silk or cotton, in the colder months and northern provinces, but protected only by a mosquito-net in the sultry season and lower latitudes.

In every civilized country, attention to the toilet is inseparable from the duties of a lady of quality, and the Chinese present a distinguished example of devotion in this respect. Glass mirrors have long been in use in China, although little progress has been made in the art of glass-making generally, the manufactures of Europe being largely imported, and every chamber is resplendent with looking-glasses, in some of which the external landscape, and the passers-by, are distinctly seen by the fair inhabitants, without the trouble of rising from their couches. These mirrors are of very thin and inferior glass, scarcely thicker than good English writing-paper, but are skilfully coated with an amalgam which renders them abundantly truthful in reflecting the features.

Every matron in the higher ranks is waited on by a number of handmaids, whose kindness and attentions contribute to enliven that portion of time which the mistress, in conformity with etiquette, must dedicate to the toilet, and pass in seclusion. Smoking is an indulgence at which female delicacy here feels no repugnance; and, while one hand is occupied holding the decorated pipe, the other is engaged in supporting a mirror of convenient size; a lady of the boudoir is sometimes busied in arranging her mistress's hair, introducing amidst the plaits and braids, either flowers, or jewels, or bright-coloured ribbons. The unmarried wear their hair in long tresses, two plaited tails depending from the back of the head; but after marriage the hair is all drawn back from the forehead, and fastened with bodkins of gold or silver on the crown, where a profusion of ornaments is customary. Amongst the luxuries of the mandarin's lady, who is never unacquainted with literature, music occupies a prominent place; and if her handmaids be not skilful in that delightful accomplishment, a female minstrel, whose sole profession consists in wandering from place to place, and beguiling, by her melody, the lingering hours of unoccupied life, is admitted to sing a favourite air, and accompany herself on the pepa, or four-stringed guitar.

In every boudoir stands a cabinet filled with cosmetics, paint-pots, fans, little shoes, hair pencils, china bottles, &c., no contrivance that ingenuity can suggest being omitted to produce that effect which constitutes in China the idea of beauty. Eye-brows, thin, dark, and arched, are considered beautiful—these, art can form; a fair skin is so great an object of admiration, that the defects of nature in this respect are sought to be subdued by various applications; and, the contrast of the rose and the lily is produced by a very liberal use of the colour of the former. It is only a tribute to truth and justice—it is only an acknowledgment due to female excellence in China, to state, that when age has blanched the blush of youth—when time has thinned and frosted o'er the jet-black locks, and the race of life is mid-way run, from that moment all vanity and ambition in dress are abandoned, and that care so anxiously bestowed upon heightening the personal charms of the mother, is transferred with a zeal as boundless to the decoration of the daughter. The matron now puts on the plainest raiment, her hair is

smoothed, and no flower, or gem, or ribbon employed to divert attention from its faded lustre—no vain effort made to conceal the approaches of old age; the respect that years command in China being then deemed a sufficient passport in society. Whatever the principle may be on which this custom is rested and resorted to—whatever system of morals or philosophy may claim the merit of the institute, the wisdom of the practice, even excluding all considerations of innate affection or laudable generosity, would accord with a holier light than has hitherto shone upon China.

THE PORCELAIN TOWER, NANKING.

"Here frugal monks their little relics show,
And some dry legend to the stranger tell."

R. W.

The primary object of these columnar towers does not appear to be distinctly understood by Europeans, nor indeed by the inhabitants of those countries in which they exist. That they are *now*, in *some* instances, dedicated to Bhuddism is fully ascertained; but, the inconvenience of their shape for the performance of religious rites, leaves room for no other conclusion than that they were simply emblematical, or commemorative. Their origin in China is very ancient, nor, in all probability, is it satisfactorily recorded; and the coincidence of their history in this respect with that of the Irish pillar-towers is peculiarly striking. Neither the origin, era, or application of these latter extraordinary edifices has yet been discovered, although the learning and discrimination of various antiquaries have been earnestly devoted to the investigation. Harris thought they were pillars of penance, such as Simon Stylites stood on for forty years; Ledwich believed them to have been merely belfries; Vallancey asserted that they were evidently fire-towers erected to Baal, or the Sun; a writer less eminent, suggests the probability of their having served as landmarks (περας γης,-πυργοι) by day, and beacons at night. Montmoreney Morris thought that they were keeps, or safes, or citadels, such as the Egyptian Copts erected as sanctuaries of shelter on the approach of danger; and the discovery of a stone coffin, exactly fitted within the pedestal of the tower of Ardmore, has contributed to strengthen the cause of those who maintain that, like the pyramids and pillars of oriental countries, they are actually sepulchral. An essay on this *vexata questio* in Irish history, was presented to the Royal Irish Academy by Henry O'Brien, in which much learning is expended in endeavouring to identify the round towers of Ireland with the worship of Bhuddism; but, however the style of architecture may have been derived from the East, little reason exists for supposing that Bhuddism ever prevailed in Ireland,

Chinese scholars, by whom we are to understand those who possess an acquaintance with the written and spoken language of that country, but who are wholly ignorant of its real history, too confidently affirm that *all* pagodas are temples of Fo; whereas some are dedicated to the winds, and the elements generally; others to qualities of

the heart and the head, such as gratitude and wisdom; and others, far removed from any places of present worship, like our towers of Furness, and of Fountains, and of Glastonbury, are tottering to decay.

The history of the porcelain pagoda at Nanking is preserved by the monks of the adjoining monastery; and, if reliance can be placed upon their narration, one step in the analysis of its beauty and its origin is safely secured. Father Samedo, who resided at Nanking some time between the years 1613 and 1635, calls it "an edifice that ought to be ranked with the most famous of ancient Rome;" Le Compte, who saw it in 1687, says "it is undoubtedly the best constructed and noblest building of all the East;" and these praises have been reiterated by the English who examined it during our occupancy of Nanking in the late Chinese war.

Devoted exclusively to Bhuddist worship, it is denominated at one time, "Paou-gan-sze," the Temple of Gratitude," and at another, "Lew le paou ta," the Porcelain Pagoda. On the site of the present building, an obelisk of three stories once stood, dedicated to Yuh-Wang, the Fostering King, a title given to Bhudda in allusion to the providential care he extends over all animal and vegetable life. The emperor Ta-te (A. D. 240) repaired and adorned the obelisk, which had become much decayed, and changed its name to that of Kéën-cho; but the whole of Ta-te's erection was destroyed by an accidental fire, in the reign of Yuen-Shun. We are told that temple succeeded temple on this consecrated site, each distinguished by a name expressive of the object of its erection, until the construction of the present splendid tower, which is considered amongst the Chinese as only second in importance and miraculous character to the Great Wall of the empire. After the removal of the court from Nanking to Peking, under the Ming dynasty, the first stone of the present building was laid, at the imperial command. The work commenced at noon on the fifteenth day of the sixth month of the tenth year of the reign of Yung-Lo, (A.D. 1412,) and, as the tower was nineteen years in building, it was not completed until the first day of the eighth month of Lewen-tih's sixth year, (1431,) that is, six years after the death of Yung-lo. Raised originally as a tribute of gratitude to the empress, and a record to posterity of the high estimation in which her character and virtues were held, it still retains the name of "the Temple of Gratitude." The architect who superintended the work, and set up and framed the edifice, in conformity with a magnificent plan, was named Shelang-Hwang; and the exact cost of the whole was 2,485,484 leang, or Chinese ounces of silver, equivalent to about £750,000 of English money.

For many ages this delicate and gorgeous temple withstood the violence of time; but in the fifth year of the fifth month, and fifteenth day of the reign of Kea-King (A.D. 1800) between the hours of three and five o'clock in the afternoon, (according to the Chilo-woo-ling tablet,) "the god of thunder, displaying his power and severe majesty, and driving some strange insects before him, struck the tower, and in a moment shattered the sides of the nine-stories." The governor and lieutenant-governor of Nanking obtained the imperial permission to repair all injuries inflicted by the thunderbolts, which was executed in a masterly style in the year 1802; from which period until 1842, when

a party of English seamen, attached to the expedition, sent to China in that year, endeavoured to deface the walls, and remove the curiosities,—no injury of any kind has been inflicted on this Chinese miracle of art. The hand of the spoiler, however, was quickly arrested, and indemnification instantly made by the English authorities.

The tower or pagoda is octagonal, of nine stories, tapering as they rise, and finished with a cupola, or cap, (the inverted nelumbium,) overlaid with shining brass, which preserves its lustre untarnished. From the gilded ball surmounting the cupola, a rod of iron rises to a still greater height, and from its highest point eight chains descend, from which seventy-two bells are suspended, to the heads of eight "cloud-loving dragons." Bells are hung from the angles of every story, making, with those attached to the chains of the cupola, a total number of one hundred and fifty-two. On the outside of the nine stories, are a hundred and twenty-eight lanterns, made of thin oyster-shells, a substitute for glass in China, and the effect of their subdued light on the reflective surface of the tower is striking and delicate. Twelve lamp-bowls of porcelain (lew-le) are preserved in the great hall which occupies the ground-floor of the temple, and the quantity of oil consumed in each total illumination exceeds eighty pounds weight. These lamps are occasionally lighted at the expense of some superstitious devotee, who is taught by the attendant bonzes that they are destined to illuminate the space of the thirty-three heavens—to enlighten the world, to relieve good and evil men, and to avert for ever many calamities incident to humanity.

According to a Chinese description, accompanied by a wood-cut of the tower, which the bonzes print for distribution, within the building, the height of the gilded ball on the cupola is 346 feet; but Père Bourgeois understood from an attendant priest, in 1768, that it did not exceed 258 English feet, and the measurements of the engineers who accompanied the expedition in 1842 reduce this amount to 236.

The inner part, or body of the walls, is brick, but the inside lining and the facing without, of beautiful white glazed porcelain slabs, fixed in the masonry by means of deep keys, cut like a half T in the brick. The projecting roof of each story consists of green and yellow porcelain tiles in alternate perpendicular rows; and, running up each angle is a moulding of larger tiles, glazed and coloured red and green alternately. From each story projects a balcony, enclosed by a light balustrade of green porcelain, upon which open four doorways, set to the cardinal points, their arches being elegantly turned with glazed tiles, cast in all imaginable fancies of design and variation of colour, representing deities, demons, and monsters of all descriptions. The bells dependent from dragons' mouths at every angle of each story, once sounded in harmony, but, in consequence of the long neglect of religious rites at this ancient shrine, the offended deity marked his displeasure by depriving them for ever of their musical tones. If Æolus were now to give sweetness to their hundred tongues, the infatuated Chinese would call it discord—

——— "By the gods' decree,
All hear, but none believe it harmony."

The interior of the pagoda, which is also cased with porcelain, is disfigured by a number of idols in basso-relievo on the walls. On each floor is an image of Bhudda surrounded

by about four hundred minor objects of idolatry. Nor are these the only offerings to superstition belonging to the temple:—the spire, or cupola, suppresses noxious influences, and shows light in the night-time, that is one pearl or bead (the bonzes use rosaries, and count by beads); it defends from water, which is another bead; from wind, another bead; and from dust, a fourth bead. The relics laid up here are also celebrated, including translations from Sanscrit relating to Bhuddism; one ingot of gold weighing forty taels—one thousand ounces of silver—tea, one picul—precious stones, one set—happy money, one thousand strings, including one hundred strings of Yung-lo's copper coin—yellow silk, two pieces—the book of Tartaries, one copy—the book of Arctic fish, one copy—the Shipkea-fuh's book, one copy—the book of Tsee-yin-tuh, one copy; all tending to control demoniacal agencies; the royal book of the present dynasty, not containing two leaves on the same subject: and, lastly, the Chilo-wooling tablet, before alluded to.

The stairs to the summit (consisting of one hundred and ninety steps) are narrow and steep; but the extent and beauty of the prospect and scenery, from the highest balcony, soon obliterate the recollection of any inconvenience their ascent may have occasioned. Situated at the angle of the walled enclosure, on one side the whole enceinte of Nanking is beheld from the balcony, the vast suburbs on the other, while a wide-spread landscape beyond both, is traversed by the windings of the Yang-tse-keang. Eastward of the pagoda, in its immediate vicinity, is a path consecrated to all the sea-born deities; on the south side, are the rice-walk and the spacious storehouse garden; on the west, the bridge of hospitality; and on the north, the great river. The religious domains, including the Bhuddist monastery, are more than three miles in circuit; and all the temples, and towers, and oratories, appertaining to the establishment, are situated in the periphery—"From everlasting a tower has been built here, and it will hereafter enjoy the bright flowers of a hundred ages, to perpetuate a thankfulness ten thousand fold, whence it is called the 'Fane of Gratitude.'"

THE HEA HILLS, NEAR CHAOU-KING-FOO.

"Thy tide washed down the blood of yesterday,
And all was stainless; and on thy clear stream
Glass'd with its dancing light the sunny ray:
But o'er the blacken'd morning's blighting dream
Thy waves would vainly roll, all sweeping as they seem."

In the western district of the province of Quang Tong is an extensive mountain-group, the parent of many a noble river, the depository of many a valued mineral, and the natural nursery of numerous precious woods. So bold are the forms of the cliffs and the crags in this alpine region, that in some instances they impend completely and arch over the river's bed; and the bases of the hills, which the waters separate, are often so worn and hollowed, that this cavernous feature is everywhere prevalent, and particularized by the local term of Hea. At Hea-kew, the rays of a meridian sun are unable to penetrate; and

the wonders and the beauties of its limestone grotto, with a easeade tumbling through it, are only rendered visible by refleeted light.

Ten miles east of Tehaou-king-foo, is a eelebrated pass on the river Tcho, between the Hea hills; and near it three rivers meet, forming the noble highway of eommerce, by means of which eommunieation with Canton is maintained. The heights of the Hea are famed in story, as having been the arena of a sanguinary conflict. Under the Woo dynasty this district was reduced to submission by Poo-chih, the eensor of Keaou-ehan, and being obstinately resisted by Hang-e and Tsëën-twan, on the plateau of Hea-kew, the latter were overthrown with miserable slaughter; and the crimsoned waters, as they flowed past Canton, gave melancholy evidenee of the fatal fray. It was immediately after this scene of destruetion that the miraculous metamorphose of a flock of sheep into an equal number of stones, took plaee—performed by the tutelar deity of the fallen party, to frustrate and to famish the vietors. The scene of this extraordinary ehange still bears the charaeteristie name of Ling-yang-hea.

Nature has been lavish not only of her pieturesque eharms, but of her richest productions, in the region of the Hea hills; and there is not a spot of land along the banks of the majestic river, whieh, with much of the Rhenish charaeter, forces its passage between these mountains, on which a village, or farm, or cottage, eould be planted, that is not fully occupied—wealthy master-miners, or foresters, dwelling on the most favoured and delightful little promontories, their industrious labourers on the summits and the slopes that rise above them. In some instanees the population, those espeeially engaged in conveying the produce of the district, whether ores or timber, to Canton, live perpetually upon the water; and a rude raft, seeurely united, is often the site of a whole floating village, the tenants of which neither own nor seek another home. In the mountains of Tze-hwey are rieh silver mines; tin is found at Tih-king-chou and Lung-shwey-hëën; iron ore, at Kaou-yaou; and, at Lang-heang, a stone much valued for making palettes, on which the natives grind the Indian ink. Several varieties of stone procured here are employed for this purpose: some are of a deep purple eolour, others red streaked with purple, and a third kind of a bluish purple—these, when aeeurately ground, and formed into palettes, are sold for a thousand pieees of gold.

Besides ores of tin, silver, and iron, in the same metalliferous region are obtained gold, quicksilver, and precious stones; and here pewter, brass, and steel are manufactured. Every speeies of intertropical fruit abounds, and rose and iron woods are indigenous. To the treasures of the district nature has added many objects of adornment, accompanied, however, with an equivalent alloy. The peacock, so mueh admired in England, is a native of the hills of Hea, and his companions, the fei-tswy particularly, are deeked in green plumage of equal splendour; but a hideous black monkey, hih-yuen, and the hea-shoo, a venomous rat, bold enough to attack any species of animal, and whose bite is fatal, also claim the privilege of a home in this earthly paradise. The river is infested by an animal resembling the English otter, but much more fieree, and whose attacks upon the flocks and herds that stray too near the banks are often attended with the most destructive consequenees.

Shen-wam of a Lantern Merchant at Peking

SHOW-ROOM OF A LANTERN MERCHANT,

AT PEKING.

" When the earthly lamp which lighted the *Chinaman* shall now go out,
He'll feel awhile benighted, and look round in fear and doubt;
But soon the prospect clearing, by cloudless starlight on he'll tread,
And find no light so cheering as that light which *Heav'n* will shed." T. M.

There are customs, and fashions, and habits, that have grown with the growth of kingdoms, the date of whose origin is lost in the misty distance of past ages, and which are now so identified with national character, that when the country itself is named, association of ideas suggests the habit simultaneously. Of this peculiar character is the practice of carrying lanterns in China. Every foot-passenger in the streets, on the roads, or any other public avenue, is required, after nightfall, to carry a lantern, on which his name and residence are painted; and a violation of the law subjects the offender to arrest by the police, and imprisonment until the mandarin's leisure allows him to hear and condemn him. Every vehicle in the highways is obliged to set up a national lamp, and the river-surface at Canton, and other cities similarly seated, presents a continuous sheet of light, or fire, from the reflection of the lamps which all boats hang out at dusk.

The effect of this spotted illumination is curious, sometimes even picturesque; but the consequences of the silly habit have frequently proved fatal to the fortunes of the empire. When part of Lord Amherst's suite were being conveyed in rude carts from the last stage of their journey northward to the imperial capital, each cart was provided with a small paper lantern of a red colour, and these, in such a long train, produced a singular effect. It was twelve at midnight when the party arrived in the suburbs, but even at that unseasonable hour curiosity had kept the Celestial citizens fully awake. Multitudes crowded the way, each holding up his small oval lantern, inscribed according to law, beneath whose flickering and dingy glare he sought a peep at the procession. The quantity of light afforded by the concentration of so many lamps was sufficient to discover the stolid countenances of the crowd, and the general character and style of the buildings that were passed. After wandering over numberless bald and shining heads, the eye involuntarily rested on gilded piazzas, extending in front of the houses, and reflecting the rays of ten thousand lights.

Such an employment of this national emblem is innocuous, as much so as the decoration of private houses and public temples by day with the same favourite ornaments; but the art of war in the nineteenth century is conducted on principles too scientifically destructive to leave any valuable opportunity for the future use of paper lanterns. Of

this change the Chinese were never aware until the visit of the Alceste frigate, under the command of Captain Maxwell, to the Bocca Tigris. As the British approached the strong battery of Anunghoy, the whole range of the ramparts appeared to be brilliantly lighted up, and the Chinese commenced a brisk cannonade upon the British men-of-war. One tremendous broadside, poured in with the precision of English gunnery, conveyed a dreadful lesson of experience, and presented death in so many and such horrid shapes, that the guns were immediately deserted—the light of the embrasures in a moment eclipsed. The wisdom of retreating would have been some counterpoise to the folly of their braving a British broadside, had not the unlucky Tartars, instead of blowing out their lights, and escaping in the darkness, foolishly, *more patrio*, taken up their respective lanterns, and scampered up the steep side of the hill that overhangs the fort. Is the bird in the wilderness, that puts its head under its wing, that it may not be seen by its pursuers, a more innocent reasoner than the Chinaman who flies with his lighting lantern in his hand, before a British sharp-shooter! And that would have been a fatal night to the garrison of Anunghoy, were it not that the sight of so many bald-headed, long-queu'd renegades, each carrying a huge painted paper balloon, that rendered him an easy mark, in full chase up the hill, was so inconceivably ridiculous, that our brave mariners could not reconcile themselves to the idea of taking a shot, even at the lantern.

Both the shape and material of which lanterns are formed, differ considerably. Every mathematical figure—the sphere, square, pentagon, hexagon, and many others, with a considerable number of sides—is enlisted in their manufacture; the frames may be of wood, ivory, or metal, and the designs and patterns of the most costly evince a very accomplished and practised taste in what is generally styled scroll-work. Glass is rarely used in lanterns, or indeed for any other purpose than as mirrors, but the number of substitutes is endless. Amongst them are to be reckoned horn, silk, oyster-shells, paper, thread-netting or gauze, the latter coated with a tenacious varnish made from the *gigartina tenax*, a marine fucus found in the Indian archipelago.

The manufacture of lanterns is of course a profitable business, and it is difficult to determine to which part in the process the greater share of admiration belongs—the size and perfection of the horn, which is made with a simple pair of pincers, an iron boiler, and a small stove; or the richly-painted and embroidered panes that fill the frame-work. A lantern-painter is an artist of no mean rank: he possesses a very extensive knowledge of design, and is a master of colouring. None but the most agreeable subjects, whether landscape or figure, and the most gaudy colours, are considered appropriate on the panes or the panels of a lantern. And this is the uniform sentiment, although the ornament may be intended to light a hall of Confucius, or a temple of idolatry.

A lantern merchant's show-room is a fashionable lounge: and, as there is no limit to the number of these articles with which an apartment of ceremony may be adorned, save its capacity only, a continual consumption appears to be going on, and rivalship amongst this class of decorators is for ever active. The patterns painted on the lantern-panes vary with the season, like those of silk and cotton manufactures in Europe; and, it is only an act of domestic duty on the mandarin's part to visit the

show-rooms at the proper period, select the newest pattern, and purchase it for the apartments of his wife and daughters.

In one of the cases of the Chinese exhibition, held for some years at Hyde Park Corner, was a superb lantern, used in China only on occasions of state, which the curator* describes as follows: "It is ten feet in height, and four in diameter at both extremities. The frame is richly carved and gilt, and covered with crimson and white silk, adorned with the most costly and beautiful embroidery. The tassels and beadwork that depend from the bottom, and from a projecting portion of each corner of the upper part, are in keeping with the rest. There are no less than two hundred and fifty-eight crimson silk tassels, pendent from various parts. In short, this national lantern is as magnificent as carving, gilding, silks, embroidery, and bead-work can make it."

From the opacity of the material used in the panes, from the superfluity of ornament spread over them, and also from the very inartificial construction of the lanterns themselves, these costly contrivances afford but a poor imperfect light. The lamp consists of a cotton wick, immersed in a cup of oil, and there is no provision for increasing the quantity of light, except by the addition of an increased number of wicks. The oil in general use is of an excellent quality, giving out but little smoke, and burning freely. It is obtained from the ground-nut, *arachis hypogen*, a native of China, and it is a substitute for butter amongst the poorer classes.

The use of lanterns is assuredly very ancient, necessity having taught their convenience amongst the earliest inventions of social economy; and, although we can trace back their history through Rome and Athens, still, how modern do such annals appear, placed in competition with those of China! It may, however, be a gratification to the inquisitive to be told when lanterns were first distinctly spoken of, by those nations which we have been accustomed to call ancient, and where original specimens have been found. The Greek poet Theopompus, and Empedocles of Agrigentum, are believed to have been the first to mention such inventions as existing in their countries; and such useful articles have also been discovered in the ruins of Herculaneum and Pompeii. It is said that the games of the Roman circus were enacted by the light of lanterns, and that the dim character of their rays shed an appropriate light on the sacred orgies of the Greeks. Plutarch asserts that they were used in augury. Had the Tartars, who fled from the fire of the Alceste, condescended to study Roman history, they would have understood the management of the military lantern much better. When the Roman legions moved by night, lanterns were carried before them upon the top of a halbert, and these were so constructed as to throw the light only in that direction which the carrier thought it prudent to select.

* W. B. Langdon, Esq.

FORT VICTORIA, KOW-LOON.

"Now let a truce be ask'd, that we may burn
Our slaughter'd heroes, and their bones in-urn;
That done, once more the fate of war be tried,
And whose the conquest, mighty Jove decide." POPE.

THE island of Hong-Kong, is separated from the mainland by a strait not more than half a mile in width in some places, but in others extending to five. The Peninsula of Kow-loon forms the opposite shore; and on its extreme point, and directly commanding the entrance to the English town, which has grown up there with almost miraculous rapidity, stood two Chinese forts. As the bay of Hong-Kong is one of the most admirable in the Eastern seas, it is an object of the utmost consequence that it should be protected from the treachery of the Chinese. Its natural advantages consist in depth and capaciousness, as well as in the safe anchorage it affords to the largest vessels riding at a cable-length from the shore, during the typhoons by which the Chinese seas are agitated.* The lofty mountain that rises in the back-ground of the accompanying view, and seems to impend over the waters of the strait, is called the Peak of Hong-Kong; and, although beautiful in the distance from its form and outline, it is sterile and unpromising upon more close examination. Its summit and projecting points are of hard granite, a most valuable acquisition to the settlers, as being a durable and accommodating material for building; and, as in all regions of similar structure, the granite is found in the highest position, here it attains an elevation of two thousand feet above the level of the sea.

The Chinese are not a seafaring people; they navigate large rivers, broad canals, and tranquil lakes, and they creep along the somewhat inhospitable coasts of their vast empire; but, from their indisposition either to visit foreign countries, or trade with distant nations, or from an actual natural timidity, they seldom cast their fortunes upon the broad waters of the ocean, like the British mariner. To such inexperienced seamen the strait of Hong-Kong, with its snug shelter and safe anchorage, was invaluable; and on the promontory of Kow-loon, immediately in front of which coasting junks cast anchor, a village and two batteries stood, before the opium war. The village is at some distance from the water, but the fortified position formed the extreme south-east point of the peninsula, or tongue of level land, that stretched towards the roadstead. The soil here is more fertile than that of the opposite shore, the climate not so damp, atmospheric changes being neither so frequent nor so sudden, and the spot itself is a much more eligible site for a military or commercial settlement than our ceded island.

On the arrival of our expedition in these waters, in 1842, the fleet procured supplies at Kow-loon, where they found an active trade, but to a small extent, conducted by the natives. After the first compact into which we entered with these "treaty-breakers,"

* In all points, both of facility of ingress and egress, and in its perfectly land-locked situation, this harbour (Kow-loon) can hardly have a superior in the world.—*Report of Lord Amherst's Voyage.*

H.M. Victoria Ken Teen

Young Victoria Ken Teen

Drawn by T. Allom.

Engraved by D. Turnbull.

Pavilion of the Star of Hope, Jong Chow

Mandarin Chiefs to keep order during Show

Tartar on Guard to keep off Crowd during Show

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it was agreed that the peninsula of Kow-loon should be considered neutral ground, and that the two batteries which stood there should be dismantled, to remove all apprehension on our part. Idolaters have been known to observe their engagements, and respect their character, but the species of worship which the Chinese embrace is so base and senseless, that genius and dishonesty are, in their tongue, synonymous terms—faith and falsehood valued only in proportion to the success of the observer. The tenure of their friendship must inevitably be precarious—the enjoyment of their alliance an unenviable possession. However, to their promises we trusted, and, leaving Kow-loon in their custody, believed ourselves secure from insult or aggression at Hong-Kong.

Scarcely had we indulged in a cessation from active war, when the imperial government expressed its total disregard for treaties, especially with Barbarians, and without hesitation resumed an aggressive attitude. This iniquitous measure decided the question of occupancy at Kow-loon; and, instead of the old battery, whose useless and time-worn artillery was quite in character with their dastardly artillery-men, a re-edification, but in the Chinese architectural manner, has taken place; and a stout fortress, manned by brave British military, has succeeded, known by the appropriate, and now ever-memorable name in China, of *Fort Victoria*.

PAVILION OF THE STAR OF HOPE,

TONG-CHOW.

"Let her but wish for shawls or pearls,
To bind her brow, to braid her curls;
And I from east to west would fly,
Ere she should seek, or I deny."

THE MANDARIN.

EVERYWHERE in the Chinese empire, respect—calm, senseless, ceremonious respect—a sort of consideration due from the stronger to the weaker, from the older to the younger, from the natural protector to the object of protection—is paid by the sterner to the softer sex. But this sentiment being rather instinctive than rational, instead of a tribute to worth, it is only an extenuation of contempt. This habitual feeling for female feebleness is displayed most conspicuously in the villas or pavilions which the mandarin erects for the occupation of his wife and children; and the name of the splendid specimen which Mr. Allom has here selected, as an illustration of aristocratic life in China, has a sort of poetic reference to the father's hope of happiness, from the representatives of his illustrious line, that are so fondly cherished within it.

Exhibiting an endless variety in design, yet built in strict accordance with the laws that limit domestic architecture, the Pavilion of the Star of Hope is, even amongst the metropolitan mandarins, who retire in summer to this locality, considered the Villa of

Tong-chow *par excellence.* The lawns that extend, or rather rise, from the bank of the silvery Pei-ho to the pleasure-grounds of the villa, constitute a spacious demesne, intersected by artificial rivulets, adorned with artificial lakes, and embellished with bridges more numerous than necessary, and constructed for luxury rather than convenience. The garden and pleasure-grounds passed, visitors reach the marble court in front, a broad bright plateau, where the venerable owner occasionally receives them, and accepts the homage of the kow-tow, or prostration. The impiety of such a ceremony, it is not necessary to censure here; because habit has obliterated all idea of its impropriety—because despotism has polluted reason at its source, and the waters that flow thence can never be pure—and, lastly, because the Chinese do not know to whom alone the knee should be bent, and the spirit humbled. May the glory of teaching them be reserved for Britons!

Beneath a tee, or large umbrella, in the centre of the court, the humiliating ceremony is going forward, while the domestics, some with their velvet-buttoned caps, others bare-headed, are either waiting the mandarin's orders, or performing their respective duties. Three distinct pieces of architecture unite to form one grand combination, on which Chinese fancy and parental feeling have conferred a sentimental name. The first, or outer, exhibits the heavy double roof, with dragoned angles, an imperial finish—the second, a subdued corridor, introduced to give an air of lightness to the pavilions which it connects—and the third, an exquisite design, two stories in height, enriched with costly ornaments and delicate workmanship. The corridor, which separates the matron's apartments, is furnished with stands of flowers, tables with china ornaments, and various trifling objects of vertù; while square, richly-carved, and gaudily-painted lanterns hang from the ceiling. The walls consist of panels carved or painted, or even of trellis-work, through which refreshing breezes enter; while the prospect over the landscape is rendered more agreeable by the limit of the aperture through which it is enjoyed. The inner apartment, the first of that suite, from which the jealousy of barbarian habits and the bigotry of a grovelling creed exclude the visitor, is generally supplied with an extravagant collection of ornaments and curiosities. Bamboo is enlisted extensively in furnishing chairs, sofas, tables, lattices, curtain frames, and other useful appendages of a boudoir; and, if artificial paintings be not present, nature is pressed into the service by affording some delightful spectacle of a distant landscape through an opening of a fanciful form. Above the boudoir are the sleeping apartments, which open upon a balcony enclosed by a carved and gilded balustrade, and from the roof depend lanterns adorned with embroidered silk and numerous tasselled honours.

In our view of the Pavilion of the Star of Hope, the entire range of colonnades, corridors, verandas, balconies, &c., has not been given. Repetition would have been less pleasing, without being more effective; besides, judgment can readily multiply the idea which this beautiful wing of the palace presents. The actual number of little temples which constitute the whole edifice, is enormous—the amount of pillars or columns, absurdly great—and, the extent of ground which the building occupies, from the peculiar style of national architecture, covers at least an acre of English measure.

From a sketch on the spot by Warner Vaunham Esq

Engraved by , Pu

Punishment of the Teha or Canque Tong hau

Punishment of the Teha or Canque Tong hau

Chastisement des Teha ou Canque Tong hau

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PUNISHMENT OF THE TCHA, OR CANGUE,

TING-HAI.

"'Tis not restraint or liberty,
That makes men prisoners, or free;
But perturbations that possess
The mind, or equanimities."

BUTLER.

THE question of apportioning punishments to crimes, has occupied the reflections of our wisest legislators; and many eminent writers on jurisprudence have treated the subject with learning and mercy. Still, civilized governments have not arrived at a fixed conclusion as to the abolition of capital punishments, or the limit where secondary should begin. The present state of British criminal law in this respect is now truly anomalous, where the most heinous offences against the public credit, the grossest examples of peculation, crimes which only a few years since would have been visited with the ultimate vengeance of offended justice, are now dismissed with banishment to a British colony. The total inadequacy of the punishment to the offence, as applied to the patricians of this age and nation, to a commercial community, and where the loss of caste alone would have already operated in driving the criminal into exile, is obvious. It is plain, therefore, that the question of secondary punishments in England, requires further consideration; and, if our statesmen were to procure a transcript and a translation of the Chinese criminal code, they would find many punishments, not belonging to the class of tortures, but of exposures, more likely to operate upon educated minds, in deterring from the commission of crime, than banishment from a country in which the offender is not longer desirous to remain, having already forfeited his social position.

The stocks for plebeians, the pillory for patricians, were secondary chastisements long in use, and abuse, in England; but laid aside precisely at the moment when they became most efficient; that was, when wider-spread education gave such a controlling power to the law of opinion, that few who were ever deemed worthy of public confidence would not have preferred death to the shivering shame of the pillory.

Experience, not of centuries only, but of *millennia*, has taught the Chinese lawmakers the value of variety in punishments—how to suit correction to the different degrees of guilt; and how palpable was the error of the Stoics; for, those

"Who hold all crimes alike, are deep distrest
When we appeal to Truth's immortal test.
Sense, custom, social good, from whence arise
All forms of right and wrong, the fact denies."

In one of our most effective illustrations, Mr. Allom has represented the punishment of the pantze, or bastinado, which of course admits of being regulated by the degree of criminality in the culprit.

For offences of a somewhat grave description, the Tcha, or Cangue, is one of the most frequent and distressing. Its severity, however, is referable rather to mental agony than bodily suffering, and in this property consists its virtue. The instrument itself is a heavy wooden frame-work, formed of two sections fastened at one end by a hinge, and at the other by a lock or screw. The neck of the culprit passes through a hole in the centre, and his hands through smaller apertures on each side. Sometimes he is indulged with the freedom of one hand, which he employs in relieving the weight of the cangue from his galled shoulders.

Over the screw which secures the sections enclosing the offender's neck, a paper is generally pasted, to which is affixed the seal or chop of the committing mandarin; and over another part of the log, a placard setting forth the crime which is visited by this degradation.

The weight of these moveable pillories is from sixty to two hundred pounds avoirdupois, and the time of endurance is proportioned, according to the judgment of the magistrate, to the magnitude of the offence. A criminal has been known to endure a heavy cangue for half a year, passing his nights in the dungeons of Ting-hai, and, when day appeared, led by a chain to the most frequented of the city-gates. The keeper, armed with a thick bamboo, or large thong-whip, conducts him to some position where he may recline against a wall, and ease his shoulders of their ponderous load. If both the culprit's hands be confined, he cannot raise food or drink to his mouth, in which case the attendant feeds him with the wretched jail-allowance; or some compassionate occupants of the adjoining houses, near to which he happens to be placed for the day, supply him with refreshments. One of the aggravations of this collar of infamy is the ridicule to which the wearer is exposed from all the idle urchins that crowd the streets, at his inability to feed himself, and at the total dependence of one, who was once as powerful as profligate, upon the compassion and benevolence of those whom possibly he may formerly have wronged.

But the offended majesty of Chinese law does not become appeased on all occasions by the imposition of the cangue; sometimes the mandarins think proper to inflict a number of blows with the bamboo on the liberated wearer; sometimes banishment from the district is added; and, should the offence be deemed unpardonable, though still not deserving of capital punishment, perpetual exile from the empire is pronounced.

The cruelty of the Chinese in their modes of punishment has been but little known until lately. The capture of Canton has brought to light some of the abominations of their prisons, an account of which will be found in another part of this work.

Rock Scene in Behea hills Province of Lahore

WOO-E-SHAN, OR BOHEA HILLS, FO-KIEN.

" Therefore these elves, piping to us in vain,
As in revenge, have suck'd up from the sea
Contagious fogs: which, falling in the land,
Have every pelting river made so proud,
That they have overborne their continents.' SHAKSPEARE.

CELEBRATED for the culture of the most delicious description of tea, the Woo-e-shan hills are still more memorable by the legends that are entwined around their picturesque rocks, that are located in their deep and many caverns, and that are pinnacled on their cloud-capp'd summits. The hilly region of Woo-e includes thirty-six lofty and conspicuous peaks, situated to the south of the Tsung-nan, in the district of Keen-ning-foo, and province of Fo-kien. Amidst these grotesquely-formed masses of limestone, the "Kew-keuh-ke," or River of the Nine Bends, makes its tortuous way, adding fertility and ornament to this singular landscape; and every rock, and crag, and cliff, that overhangs its stream, is allegorized in the poetry or the traditions of the people.

These hills derive their name from a deity named Woo-e-keu, or Prince Woo-e, who frequently descended from his cloudy mansion, and fixed his temporary abode on whichever of the thirty-six pinnacles was most pleasing to him at the time. Who were the objects of this prince's care and affection, or from what race he was sprung, does not appear; but it is said in the "See-sëën-chuen," or Traditions of the Immortals, that a prince styled Tsëën-kang had two sons: the name of the elder was Woo; of the younger, E. To these sons his crown descended; but one only, the elder, is spoken of as having ever visited his inheritance. His palace, however, was wholly inaccessible to mortals, standing on the highest point of a detached and lofty peak, whose sides all around were completely perpendicular. Whether the mansion of the mystic monarch still survives, is as difficult to be ascertained at the present day, as when his majesty occupied it; for, the "Ta-wang-fung," or Peak of the Great King, also called the "Tseen-choo," or Pillar of Heaven, has never yet been ascended.

The province of Fo-kien being once afflicted with a long-continued drought, so wasting in its effects that the cattle died, the crops withered, and all nature seemed to droop; looking to their monarch, who was of the Wei dynasty, the people solicited his counsel in this dread extremity. The king, condescending to come amongst his subjects, entered the valley of the River of the Nine Bends; and, on the great sloping rock that leans over the waters, as an altar suitable to the God of nature, made an offering of wine and dried fruits; he sacrificed live victims at the same time to the genii of the valley, and supplicated their aid in inducing the heavens to let fall their moisture, in the fertilizing form of dew or rain. When the ceremony was ended, an object was discerned in the sky, which, as it drew nearer, was perceived to be an elf riding on a stork, and moving with rapidity towards one of the peaks, on which it soon after alighted.

The appearance of this demon was succeeded by the most refreshing rain; and the bed of the river, which had been completely dry for some months, was instantly filled with running water. For some time the genius of the weather remained upon the peak, which has ever since borne the name of "Seen-ho-yen," the Tower of the Stork and Elf, and under which commemorative title it is immortalized in the poetry of Choo-he, a celebrated commentator on the works of Confucius. Within a cavern in the Seen-ho are several large boulders, entirely detached; these are represented, by the same learned chronicler, to have once been the tables, and bureaus, and couches of the elves of the rock, secured from mortal enjoyment by the transformation of their original owners.

In the long catalogue of names, which the fairy forms of these peaks suggest, many attract by the legends which they imply. Such are three reddish rocks, a most irregular outline, called the Peaks of the Jade Lady; the Man-ting-fung, or Peak of the Curtained Pavilion; and Teeh-teih-ting, or Pavilion of the Iron Flute. The last of these extraordinary appellations originated with the Orpheus of the thirty-six Peaks, Leu-keen-taou, the companion of Hoo-yan, who was constantly roving amongst the hills and vales of Woo-e, beguiling the time by his melodious performances on an iron flute. The strains of this mountain-musician are said to have been just as miraculous in their effects as those of the Thracian melodist, for the music of the iron flute "penetrated the clouds, and piereed the flinty rock."

The name Bo-hea, by which the tea of Fokien is generally known, is the corruption, or rather the pronunciation of "Woo-e," which is uniformly adopted by the natives of all the Tea provinces.

THE PRIA GRANDA, MACAO.

"Now mark the hall, the church, the street,
The buildings of to-day:
Behold the thousands now that meet
Upon the peopled quay." L. E. L

The Portuguese were once celebrated for commercial enterprise—for the propagation of the Christian religion—for a love of arts, and the cultivation of literature; of all these noble qualities, few evidences have been perpetuated, if we except the sumptuous architectural wonders of old Lusitania herself. The little sovereignty in the Eastern seas, which they once possessed, has gradually decayed; their colonies have been erected into independent governments; their very monarch, a scion of the ancient house of Braganza, forsook the throne of his fathers on the approach of the invader, and left to England and to Wellington the glory of reconquering his hereditary dominions. The fate of the nation has therefore been proportioned to the genius and resolution of its sovereigns; and Macao, where once a flourishing trade existed, where Spain, Portugal's haughty neighbour, was compelled to strike her own flag, and hoist the standard of her rival,

Le Rio Grande Maroc

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whenever she approached the shores of China—whenever English enterprise found a profitable field for operation—this Macao is now simply, solely, a record of the past.*

The Pria, or Praya Granda, is the most flattering surviving specimen of this emporium of Oriental trade. Approached from the water, this fine ambulatory presents a striking and agreeable appearance. A row of handsome houses, extending along the beach for upwards of seven hundred yards, is built in a crescent form, in obedience to the graceful and regular bend of the bay. In front, a spacious promenade is formed, on an artificial embankment faced with stone, interrupted, occasionally, by jetties for landing goods, and by steps for descending to the water. Here is the residence of the Portuguese governor, and here also is the English factory, plain substantial buildings; besides the Custom-house, distinguished by the display of the Imperial flag in front. At the termination of what is called the High-street, stands the Senate House, a structure whose pretensions to architectural beauty are of the humblest character, but its dimensions considerable. Beyond the Praya Granda, a mixed assemblage of styles presents itself, including English houses, towers of Portuguese churches, Chinese temples, and domestic roofs, generally grotesque. The church of St. Joseph, the most spacious and beautiful of the twelve which the first settlers raised here, dedicated to the Apostles, is collegiate, and richly adorned. The sea-view of the city does not partake of the Chinese character, because the low natives who reside at Macao inhabit the back streets only, and their dwellings being but one story in height, are concealed by the Portuguese and English houses that surround them: the Chinese are generally dealers in grain, vegetables, and sea-stores, in addition to their employments of joiners, smiths, tailors, &c.

Besides the college of St. Joseph, Macao boasts a grammar-school of royal foundation, and some few other institutions of Portuguese origin devoted to literature; amongst the charitable establishments is an asylum for female orphans. At the extremity of the Praya Granda is a spacious and elegant demesne called the *Casa*, in which is ostentatiously shown a natural grotto, where Camoens, once the Portuguese judge at Macao, is said to have written the greater part of his Lusiad.

The roadstead for large vessels being on the other side of the peninsula, about ten miles distant, the immediate trade with the inner harbour, which is shallow, is conducted by lighter-junks and large boats. Before the war with China in 1843, every foreign vessel, on casting anchor in the roadstead, was boarded by a pilot, who, having ascertained the nature of the cargo, reported accordingly. The ship's boat then proceeded to the Custom-house, where a toll was paid, permission obtained to land any female passengers who happened to be on board—the imperial regulations not allowing them to go as far as Whampoa—and a chop, or permit, procured to pass the Bogue, or Bocca Tigris. Many of these precautionary measures were superseded by the severe chastisement inflicted upon China at that time, and the commerce of Macao has been to a great extent transferred to Hong-Kong. The dulness of Macao is unbroken by any incidents of interest, if we exempt the annual immigration of Cantonese families, during the sultry season in the great city, of which the Portuguese avail themselves by holding a

* *Vide* Vol. I. p. 27, "Macao from Heang-shan."

grand carnival. This feast is celebrated with the utmost costliness and enthusiasm—balls, masques, concerts, spectacles, and all other amusements, that minister to the pleasure of soft, southern Europe, are called in, to aid in giving effect to the Macao carnival.

Opposite to the spot where the cave of Camoens is situated, lies a small island, where the Jesuits formerly had a church, a college, and an observatory; but the melancholy ruins that now cover the surface of this picturesque and fertile spot, only remind the visitor of the fallen fortunes of that classic community. This pretty object is the ornament of the inner harbour, which is secure from the north-east monsoon, the terror of all vessels that venture to lie in the outer. Exclusive of Portuguese apathy, there is a natural cause now operating for the destruction of the trade of this port—it is the gradual filling up of the harbour with sand. The existence and progress of this unfortunate change are very clearly perceived by the following authenticated statement:—when Lord Anson visited Macao, his ship anchored in the basin on one side of the harbour, formed by a group of four islands, and lay securely there during her repairs; at the present time, a ship of equal size and burden could not enter the same basin at all.

FIRST ENTRANCE TO THE TEMPLE OF CONFUCIUS,

CHING-HAI.

"See a siege,
Behold the ordnance on their carriages,
With fatal mouths gaping on girded city."
SHAKSPEARE.

CHING-HAI is situated on the embouchure of the Tahea river, and is the capital of a heen, or district, in the province of Che-kiang. The site is singularly strong by nature, overhanging an elevated peninsula, the base of which is washed by the sea on one side, and by the rapid current of the Tahea on the other, against the attrition of which it is protected by a noble stone embankment. This grand sea-wall extends along the outer coast for a distance of six miles or upwards, and defends a vast tract of level land which lies considerably below the high-water mark; the extreme point of Ching-hai peninsula is crowned by a fort of great capacity, but which lay dismantled and ungarrisoned for many years, until the terror of British arms in the recent wars, alarmed the citizens for their safety.

It may assist our readers in forming an estimate of the true quality of our enemies, in the first contest with China, to present them with a brief extract from a report of Lord Amherst's voyage, detailing the opposition that ship surmounted in ascending

First Entrance Gate to the Temple of Confucius. Ching-hai

Premiere porte d'entrée du temple de Confucius. Tsing-hai

Erster Eingang zum Tempel des Confucius. Tsing-hai

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the Tahea and passing Ching-hai. "In passing this town, numerous boats came and spoke us; among others, several filled with low mandarins, who endeavoured to induce us to stop, both by entreaties and finally by *threats;* these boats not being able to keep up with us, some of them landed, and running along the banks of the river, tried to induce some large vessels full of passengers to stop our progress; but these declined all interference. They then set a troop of boys to pelt us with stones, as we were sailing close inshore to avoid the tide; on which I hailed them, threatening to inform the Chee-foo of their insolence; *and they then checked the boys from throwing any more stones.* The breeze *fortunately* freshening, we stood to the other side of the river, and met with no further impediment."*

Such was the military character of these over-civilized people in 1833; but a visit from an English armament to the neighbouring island of Chusan has so completely awakened them to the folly of their presumption and confidence, that when our fleet appeared before the walls of Ching-hai in 1841, every man in the district held his lantern in his hand, supplied with oil, and "with trimmed wick." When our ships cast anchor before this once unprotected district, Sir Henry Pottinger writes, that "the city was so strongly covered by its citadel (a fort built on a lofty headland jutting into the sea) and a number of heavy batteries and outworks on each bank of the estuary, that the Imperial commissioner, Yukeen, who had come specially to defend it, and other civil and military Chinese authorities, appeared, from their proclamations, to have flattered themselves, even after their past and recent experience of the power of the British arms, that the place could not be taken."

Long familiarity with peace had rendered the Celestial government less capable of calculating on the chances of war: this the poet could have taught them without a trial—

> "Thou know'st, great son,
> The end of war's uncertain."

To render fate, however, as stable as possible, Sir William Parker laid down such a plan of operations as reduced the capture of Ching-hai to a moral certainty. The Wellesley man-of-war was ordered to place herself due north of the citadel, or Joss-house hill, as close in as she could be carried without risk of taking the ground at low-water; the Blenheim to the east, and the Blonde to the south-west of the Wellesley; while the Modeste was to anchor south-west of the Blonde; all as near to the Chinese positions as their respective drafts of water would admit, care being taken not to obstruct each other's fire. The object of this arrangement was to drive the enemy from the citadel with shot and shell, and prevent reinforcements being sent up to it from the city. The fire of these ships would also cover a landing-place for a body of marines at the western base of the hill: while the Chinese would inevitably be expelled from the east quarter of the city by the fire of the Blonde and Modeste. Orders equally decisive and distinct were delivered to the transports and cruisers, as well as to the Sesostris, which was to anchor off the north side of Passage island, to shell the citadel on the east,

* Report of the Lord Amherst's Voyage to the North-east Coast of China, by Mr. Lindsay, p. 43. 26th May.

and flank the batteries on the right bank of the river. The Queen was ordered to advance as far as would render it practicable to burst shells in the Chinese encampment, to clear the south-west part of the citadel-hill, should the enemy be driven thither by the fire of the ships to the northward, and to shell the batteries on the town-side, which defended the entrance to the harbour.

These instructions being implicitly obeyed, the whole squadron settled in the mud as the tide ebbed; and, by this chance of war, became as steady as land-forts, so that their fire was more tremendous than the admiral had even anticipated. For some time, almost an hour, the Chinese stood to their guns; but, their ramparts being ruined, and the citadel breached, they began to desert their posts with rapidity. This was the signal for our troops to land: notwithstanding the obstruction of a rocky shore, Captain Herbert succeeded in effecting his object, and before noon he was seen gallantly heading his columns as they ascended the hill to assault the citadel. While yet they were a few yards from the gate, a Tartar stood above it, waving the Imperial flag triumphantly in defiance; the next moment, a shell from the Wellesley, pointed with the most fatal precision, fell on the spot, and the brave soldier disappeared in the ruins which its explosion scattered around. This catastrophe struck terror into the few Tartars that remained in the citadel; and, without offering further resistance, they all escaped from one gate, while the British entered at another

The infinite superiority of British military skill became now sufficiently obvious to the enemy, and, when Captain Herbert directed his march upon the city, on the walls of which a few resolute and loyal men were collected, a general abandonment commenced within. Several volleys were poured upon the defenders of the ramparts, with all that steadiness and perfect discipline which only exists in the English army; after which, the walls, though twenty-six feet in height, were escaladed. Here the conflict ended; the English took possession of the city, as they had just before done of the citadel, and the Dragon, a false and senseless emblem, made way for the Lion, whose quality is noble and generous.

It must not be concluded, that the Chinese are ignorant of some of the arts of war; they are ingenious in plotting, and expert in executing; and, had one of their projects for the interruption of our operations against Ching-hai, taken effect, this siege would indeed have been memorable in the history of the war. At the battery that stood near the foot of the hill, a mine had been prepared, and scarcely had the English column passed the spot, when it was sprung, without any injury, save the loss of one poor drummer. The Chinese Guy, who undertook to fire the train, was perceived as he attempted to escape, and soon paid the forfeit of his fortitude, being slain by a shower of bullets from a party of marines.

Our gallant regular troops, who had been landed at an early hour, proceeded to attack the Chinese force, 5,000 strong, that were encamped on the south side of the river. Under cover of a rising ground, two columns of the little army marched round unimpeded, and fell upon the enemy's flank, while the centre column engaged them in front. The effect of this manœuvre, so ably designed and so promptly executed, was

decisive—panic-struck and confounded, they gazed awhile upon this influx of enemies, and only collected presence of mind to perceive, that one way, the sea, was still open for retreat. In the pursuit that followed, many personal conflicts occurred, in all of which the Briton proved himself physically superior to the Chinaman. The fugitives maintained their rapid retreat from the encampment, until they reached the water, and, plunging into the current, were there exposed to a murderous fire from our marines. At length they accepted quarter, and the dreadful carnage ended.

This was probably the most sanguinary of all the battles fought in this war; it is known that fifteen hundred fell on the side of the enemy; that the Tartar general who promised to catch the Barbarians in a net, terminated his own existence; and that many brave officers in the Imperial service refused to survive the disgrace of that day. These, however, are the ills of war; and those that dedicate themselves to that insatiate demon, must be prepared to meet their destiny.

There are others that more command our sympathy, who become the victims of this earthly pestilence—the widows, and the orphans, and the parents that are bereft of unoffending children. A scene of this heart-rending character was witnessed by our soldiers as they entered the ruined city. "At one spot were four children struck down by a shot, while the frantic father was occasionally embracing their bodies, or making attempts to drown himself in a neighbouring pond, from doing which he was forcibly prevented by his friends. *Numerous similar scenes* were witnessed—the unavoidable miseries of war."*

While our troops remained in possession of the city, those opportunities of examining the architecture and institutions of the empire—to which foreigners had hitherto been either jealously admitted, or from which they were totally excluded—were now fully enjoyed. Elsewhere in these pages, the philosophy of Confucius has been described; it will here, therefore, be sufficient to notice the sumptuous college, dedicated in his name, at Ching-hai. Three noble gates span the area which leads to the college-hall; the outermost, represented in the accompanying illustration, being the most gorgeous and beautiful. With that inexplicable caution only exemplified in China, the grand gate of the temple is protected by enclosing walls, in one of which, at right angles with the façade, is a minor entrance, opening directly upon the street. The porch itself is enriched by devices, and figures, and emblems, of endless variety, and perhaps meanings also. A balustrade of precious wood, pierced after a regular and chaste pattern, protects the balcony of the upper story, upon which open six doors, of hard wood, exquisitely carved. The roof consists of yellow glazed tiles; and, when the sun's rays strike upon them, they present the appearance of the brightest burnished gold. This dazzling spectacle is seen at mid-day from a considerable distance, owing to the commanding height of the structure itself. Figures, carved in alto-relievo, a common description of ornament here, decorate the ridge of the roof. Dragons of huge dimensions, bearing on their scaly backs different grotesque figures, guard the projections at each angle.

* Bingham's Narrative of the Expedition to China, &c., vol. ii.

ALTAR-PIECE IN THE GREAT TEMPLE, TING-HAI.

"Such are thy creeds, O man! when thou art given
To thy own fearful nature—false and stern!
What were *we* now, but that all-pitying Heaven
Sent us a holier, purer faith to learn?—
Type of its message came the white-winged dove—
What is the Christian's creed?—Faith, Hope, and Love."

This singular production, which is a legitimate specimen of neither painting nor sculpture, but a combination of both, discloses, in some degree, the origin of Bhuddism, or exposes the motley character of the worship that now degrades the Chinese nation. It consists of a quantity of massive carved wood-work intermixed with stucco, all in alto-relievo, gaudily coloured and profusely gilt. The principal figure is a female, supported by a dolphin that swims breast-high through the waves, with an infant rising from her breast, a lotus-flower in her right hand, and a nimbus encircling her head. The cell, or recess, in which she is located, represents a grotto of rock-work, on the projecting angles of which little figures are placed, all appearing to supplicate or respect the deity of the waters. On one cliff is a soldier, on another a sailor; an agriculturist occupies a bold prominence, and a king with his mortal crown on, extends his supplicating hands towards this patron of the helpless. From the monarch to the mendicant none seem to be exempt from the necessity of appeal to her wooden majesty. A large table or platform in front is covered with little images of various shapes, and with pastiles, and perfumes, and joss-sticks, the accompaniments of every altar of Bhuddism. It is immediately in front of this high altar that the devotees beat their foreheads against the pavement, to the measured tones of a monstrous drum, the loud vibrations of a huge gong, or the dulcet sounds of a great silver bell.

No temple in China is more celebrated for its wealth or magnitude, more admired for the elegance of its architecture, or more frequented from the supposed sanctity of its relics, than the Yun-stzoo-stzee. It is not only the greatest in Chusan, but in all China; and while no relaxation of those inhospitable laws, that closed their ports against the foreigner, was permitted in other instances, leave to visit this noble temple has always been granted to Barbarians; but, however grateful the traveller may be for the privilege, it is more than probable that his thanks are due to ostentation rather than hospitality.

Fo is the presiding deity over this vast assemblage of idols and curiosities, but the furniture of his temples resembles that of *the Immortals*; in both, a group resembling the lady and child occurs. Poo-sa, Shing-moo, Teen-how-neang, and Kuan-yin, all differ in certain minute particulars, but all agree in the general signification of "Queen of Heaven." Over the entrances to the temples of the *Immortals*, the following dedicatory

sentences are constantly inscribed—"To the Holy Mother, Queen of Heaven, the Goddess of Peace and Power, descended from the island of *Moui-tao*, who stills the waves of the sea, allays storms, protects the empire;" or, as this—"The ancient temple of the Goddess (Kin-wha) of the Golden Flower, through whose influence fields are green, and fertile like a grove of trees, and benefits are diffused as the frothy waves of the sea, that shine like splendid pearls."

As the Tao-tzes, or Immortals, are mere dissentients from Bhuddism, they have carried away with them the worship of a Queen of Heaven; it remains therefore to be shown whence the latter derived this ceremony, so singularly analogous to the adoration of the Virgin Mary in the Catholic churches. It is a custom of ancient practice amongst the Hindoos to inscribe a dedicatory sentence, on their door-posts, to the goddess Gamesa, in the same manner as the Tao-tzes now do to the holy mother; but, there is another Hindoo deity that still more closely resembles the Chinese sea-nymph than the Gamesa, which is generally represented riding on a fish, or reposing on the waves. From one or both of these the Celestial Queen of the Ocean may be derived.

But, curiosity, and a natural love of truth, will not rest satisfied with the explanation, that one set of idolatrous men copied from another a history, or narrative, which is so obviously taken from the Book of Life. It cannot be otherwise than true, that the worship of the Queen of Heaven in China is a confused conception of that Christian religion, which the Jesuits so meritoriously laboured to teach the nation, and of which they have unhappily retained the dross but lost the metal. The legends of Fo-kien say, that "the Queen of Heaven" was a pious virgin of that province, who saw, in a vision, her kindred in danger of being shipwrecked, and, boldly walking on the waters, rescued them from peril. This tale applies exactly to the figure "Kuan-yin," in the accompanying illustration, which rides on a dolphin in a troubled sea, rescuing all that are in danger; an allegorical representation of her power to save and to rescue in the agitated ocean of life; but, her holding an infant to her breast is not mentioned in the legend of Fo-kien. The story of the Shing-moo, already related in these pages, in speaking of the lady and the lotus, corresponds so closely with the relation of our Saviour's birth, that discrepancies appear to have arisen either from the want of a written history, or a desire to conceal the theft by disfiguring the truth. If, as is supposed by some writers, the Jesuits found the worship of the Queen of Heaven, under different names but the same idea, prevailing in China when they reached it, there is another source remaining to which its entrance into the empire may be traced—and that is, to those Nestorian Christians, whose degenerated faith may have become amalgamated with the idolatries by which they long continued to be surrounded.

Shing-moo, the most frequent epithet for "Holy Mother," means, rather, "Omniscient Mother;" Poo-sa, the "All-helping Deity," would appear to be the offspring of Shing-moo. "Teen-how" signifies "Queen of Heaven;" and "Kuan-yin," the "Goddess of Mercy." All these are but synonyms for the same object, whether it be originally or partially Chinese. It should not be left unnoticed, as a further evidence that the Teen-how is not originally Chinese, but rather that it is borrowed from some Christian

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